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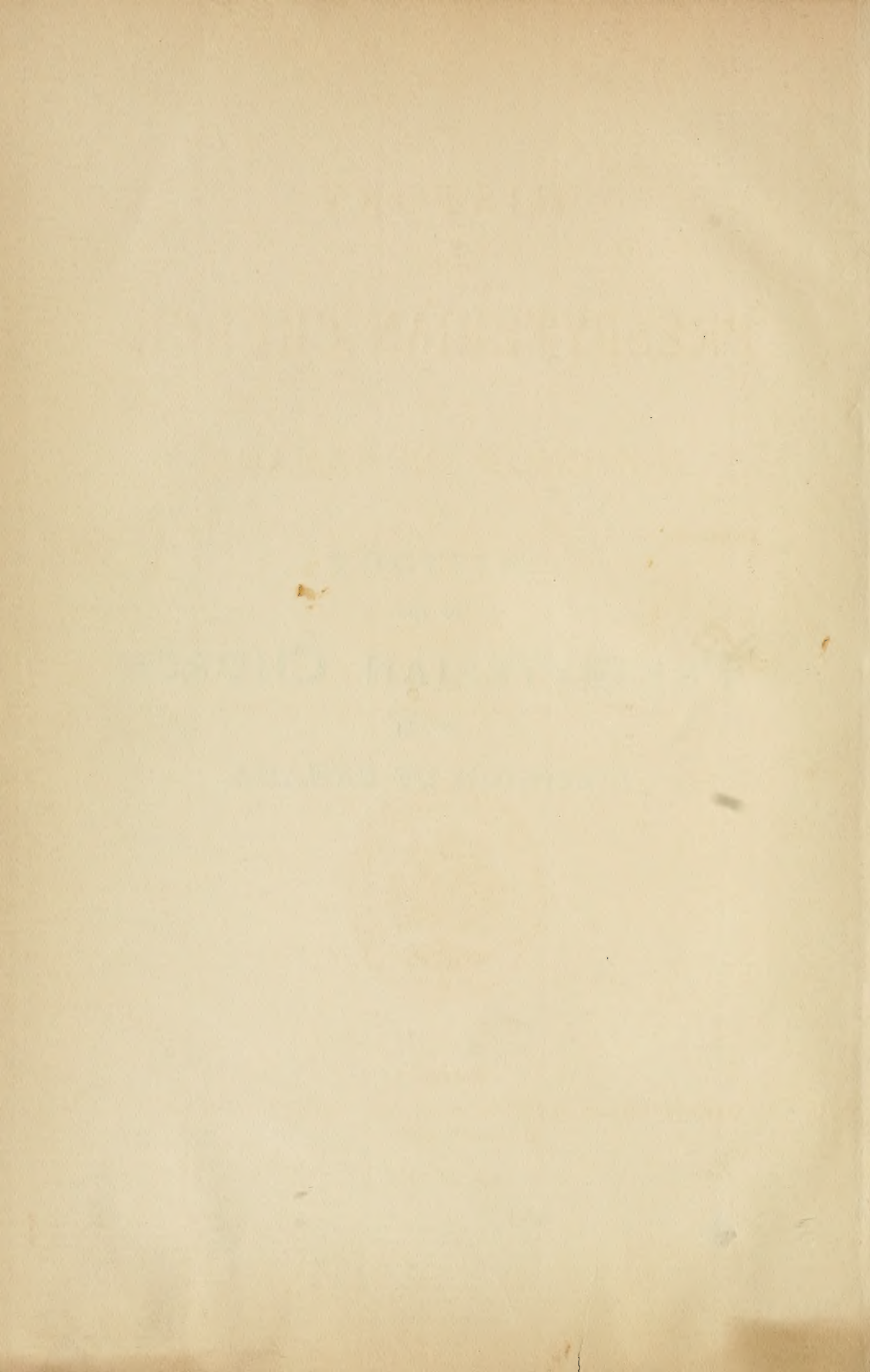
HISTORY
OF THE
PRESBYTERIAN
CHURCH
IN CANADA.
BY
W. GREGG. D. D.



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HISTORY
OF THE
PRESBYTERIAN CHURCH
IN THE
DOMINION OF CANADA.



HISTORY
OF THE
PRESBYTERIAN CHURCH
IN THE
DOMINION OF CANADA,

FROM THE EARLIEST TIMES TO 1834; WITH A CHRONOLOGICAL TABLE OF
EVENTS TO THE PRESENT TIME, AND MAP.

BY
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Professor of Apologetics and Church History in Knox College, Toronto.



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PREFACE.

THIS volume is chiefly devoted to the earlier portion of the history of the Presbyterian Church in the Dominion. When commencing to write this history I hoped to be able to complete it in a single volume of moderate size. As materials accumulated it seemed better to reserve the latter portion for a future publication. But as I may not be able to complete the work for several years—perhaps never—I subjoin to the present volume a chronological table exhibiting leading events in the later as well as the earlier portion of the history. This table, along with numerous items of information respecting events of later dates contained in this volume, may serve, in the meantime, to furnish a comprehensive view of the whole history of the Church.

The earlier portion of the history terminates with the year 1834, at the close of which there were eight distinct presbyteries or synods in the Dominion. In connection with each of these steps were taken about this time to ascertain the state of congregations and mission-fields in all the Provinces. Journals and reports were in consequence prepared and published, summaries of which are given in different chapters in this volume. These will enable the reader to form an estimate of the state of Presbyterianism in the Dominion half a century ago, and to compare it with its present position as exhibited in the chronological table.

Of all, or nearly all, the Presbyterian ministers who laboured in the Dominion previous to 1835 brief biographical sketches are given in this volume. The preparation of these, from materials collected from a great variety of sources, has been to me a labour

of love. I have felt a deep and growing interest in the early fathers and founders of our Church. My own limited experience of missionary labours in the backwoods, and of journeyings over almost impassable roads, has enabled me to sympathise with the Pioneers of Presbyterianism in these Provinces, the life-long trials of many of whom formed as severe a test of Christian heroism as did the less protracted sufferings of renowned confessors and martyrs in other lands.

In the preparation of this volume I have obtained valuable assistance from many friends, whose kindness deserves grateful acknowledgment. For ready access to the public libraries of the Provinces I am indebted to the courtesy of the librarians. For the use of numerous books, pamphlets, periodicals, manuscript letters, and journals, I am specially indebted to Mr. H. S. McCollum, of St. Catharines, Mr. James Bain, jr., Mr. Laurence Heyden, the Hon. Alexander Morris, and the late Dr. John Carroll, of Toronto, and to Mr. J. T. Bulmer, of Halifax. I owe a very special debt of gratitude to Mr. John Young, of the Bible Society Depository, Toronto, for the examination of the proof-sheets, and the preparation of the three indices, which add greatly to the value of the work.

WILLIAM GREGG.

TORONTO, *14th December, 1885.*

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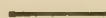
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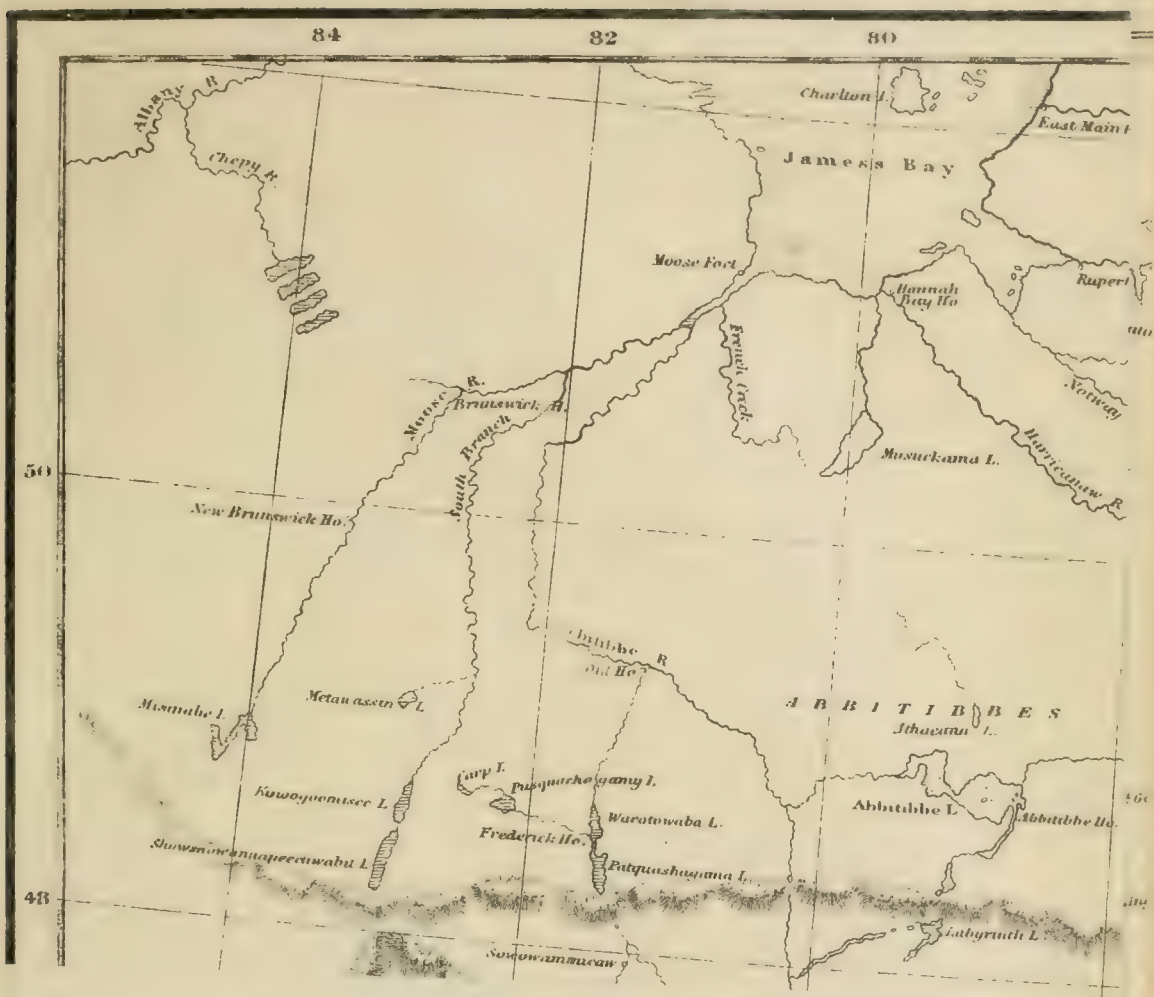
INTRODUCTORY.—SKETCH OF THE PRINCIPLES OF THE
PRESBYTERIAN CHURCH.—THE HUGUENOTS IN NEW
FRANCE.—PARENT CHURCHES IN SCOTLAND AND
IRELAND.



MAP
OF A PORTION OF
BRITISH CANADA.

TO ACCOMPANY
Dr. Gregg's History of the Presbyterian Church in Canada.

Longitude West 61 of Greenwich





HISTORY OF THE PRESBYTERIAN CHURCH

IN THE DOMINION OF CANADA.

CHAPTER I.

PAST AND PRESENT.—NUMBERS OF PRESBYTERIANS IN 1784, 1834, AND 1884.—SKETCH OF THE DOCTRINES, WORSHIP, AND GOVERNMENT OF THE PRESBYTERIAN CHURCH.



IN the year 1763, when the title of the British Empire to its North American possessions was confirmed by the Treaty of Paris, the European population of the Provinces, which now constitute the Dominion of Canada, was about ninety thousand. In the old Province of Quebec, afterwards divided into Upper and Lower Canada, there were nearly seventy thousand, of whom only a few hundreds were Protestants, the rest being French Roman Catholics. In the Eastern or Maritime Provinces there were about twenty thousand, of whom about eleven thousand were Roman Catholics, and nine thousand Protestants. In 1784, the population was largely increased by the arrival, from the United States, of more than forty thousand Loyalists, most of whom were Protestants. At this time there were in the Provinces, eastern and western, about ten or twelve thousand Presbyterians, and nine or ten Presbyterian ministers.

During the next half century, the Presbyterians increased in numbers with the general increase of the population. In 1834, they numbered about one hundred and ninety thousand, and their ministers about one hundred and forty.

During the last fifty years (1834-1884) the position and progress of the Presbyterian Church have been, in several respects, more satisfactory. Vexatious civil disabilities and distinctions have been removed ; excellent provision has been made for the education of the young in schools and colleges, which are open to all ; theological seminaries have been established for the training of a native ministry ; facilities for carrying on home missionary operations have been greatly increased by the construction of highways and railroads ; foreign missions have been commenced and carried on with energy and success. In 1875, the separated branches of the Presbyterian Church were nearly all united under one General Assembly. According to the census of 1881, the number of Presbyterians in the Dominion was six hundred and seventy-six thousand one hundred and sixty-five.* The number of ordained ministers, including fifteen theological professors and fifteen missionaries to the heathen, is at present upwards of eight hundred.

It is due to the memory of those who planted the Presbyterian Church in these Provinces, and to those through whose labours it has grown from small beginnings to its present extent, that its history should be recorded. It is proper, also, that, for the use of future generations, there should be preserved the lessons, whether of encouragement, or of warning, which may be drawn from the records of earlier times. Above all, it is right that, in gratitude to its Divine Head, who has blessed the labours of His servants, the memory should be

* The whole population of the Dominion was 4,324,810 : of whom the Roman Catholics numbered 1,791,982 ; the Methodists, 742,981 ; the Presbyterians, 676,165 ; the Church of England, 574,818 ; and the Baptists, 296,525.

perpetuated of the great things He has wrought through their instrumentality. This has been to a large extent accomplished by the publication of the records of Church Courts, of the histories of particular missions, of the biographies of leading members and ministers of the Church, of religious and secular periodicals, and by various other publications. But no comprehensive history of Presbyterianism in the Dominion of Canada has hitherto been given to the public. Such a history is still needed, and such a history the present work aims to supply.

As this history may fall into the hands of readers imperfectly acquainted with the leading features of Presbyterianism, and who may desire to obtain a brief, definite statement of its principles, a sketch of these will now be given.

In common with other Evangelical Christians, Presbyterians acknowledge the sixty-six canonical books of the Old and New Testament Scriptures as the sole, supreme, authoritative rule of faith and life. They reject the authority of the Apocryphal books, and of the traditions of men, oral or written. They maintain the *Doctrines* of the Trinity, the incarnation, the atonement and intercession of Christ, the one mediator between God and man. They maintain the doctrines of original guilt and depravity ; of regeneration, not by water baptism, but by the gracious agency of the Holy Spirit ; of justification, not on the ground of personal obedience to the law of God, but on account of the righteousness of Christ which is received by faith, and of sanctification as a work of God's free grace by which "we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness." They maintain the perpetual binding obligation of the moral law, not as a covenant of works, but as the rule of life, and regard the love of Christ as the great constraining motive to new obedience. They maintain also the doctrines of the general resurrection,

the final judgment, and the eternal duration of rewards and punishments.

In regard to *Doctrines* it may be further stated that Presbyterians take a very decided stand in maintaining the "doctrines of grace," usually called Augustinian or Calvinistic, which were generally held by the Reformers of the sixteenth century. These are fully exhibited in the Westminster Confession and Catechisms; in the French Confession of Faith; in the Heidelberg Catechism; in the Canons of the Synod of Dort; and in the Thirty-nine Articles of the Church of England. They found the doctrines of grace, including predestination, unconditional election, effectual calling, and the perseverance of the saints, on such passages of Scripture as the following:—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "I lay down my life for the sheep." "My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?" "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love; having predestin-

ated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."*

In connection with the "doctrines of grace" Presbyterians believe that in the work of redemption God has exhibited his infinite goodness, love and mercy, as well as his holiness, justice and truth; that in the invitations and promises of the Gospel all men have a full warrant to believe in the Lord Jesus Christ as able and willing to save to the uttermost all who come to God by him; and that it is the will of God that the invitations of mercy, full and free, should be addressed to all, without distinction and without exception. They believe, also, that the tendency and effect of the maintenance of the "doctrines of grace" are to bring glory to God, and to produce, in the greatest measure, the fruits of humility, reverence, gratitude, love, and all holy obedience; and, in justification of this belief, they point to the fact that, in their own and in other churches, those were the purest and best times in which these doctrines were most faithfully upheld.

As to the *Worship* of God, Presbyterians maintain the general principle that nothing is to be required or admitted into religious observances which is not either explicitly or implicitly sanctioned by the Word of God. They object not merely to everything in the substance and modes of worship which is contrary to the teachings of Scripture, but to everything for which a warrant cannot be found in the inspired volume. They hold that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his Word, or beside it, in matters of faith and worship." They admit, however, that there are some circumstances concerning the worship of God

* John vi. 37; x. 15, 28, 29. Rom. viii. 28, 29, 30, 33, 34. Eph. i. 3, 4, 5, 11.

“which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.”

As to the *Government* of the Church, Presbyterians hold that while at first, and for a time, there were extraordinary inspired office-bearers, such as the apostles, yet that the ordinary, permanent office-bearers are presbyters, or bishops, and deacons; that the special duty of deacons is to care for the temporal wants of the poor, and to attend to other matters of a similar kind; and that to the bishops, or presbyters, have been committed the oversight and government of the Church in spiritual matters. They hold that the bishops or overseers and presbyters or elders are all of one rank, and that these names are but different names for the same office; the term bishop or overseer indicating the duties, and the term presbyter or elder indicating the rank of these office-bearers. In the Churches of England and Rome it is held that the bishop is a prelate superior to the presbyter, and that he alone is entitled to ordain and to administer what is called the rite of confirmation. For this superiority Presbyterians allege there is no warrant in Scripture. They point, on the contrary, to several passages in which the names presbyter or elder and bishop or overseer are used interchangeably as different names of the same office. Thus, in the twentieth chapter of Acts, the same persons who are called elders or presbyters in the seventeenth verse are, in the twenty-eighth verse, called overseers or bishops. On this passage Dean Alford remarks that the English version has hardly dealt fairly in this case with the sacred text in rendering *episkopous*, verse 28, “Overseers”: “Whereas it ought there, as in all other places, to have been bishops, that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not.”* The identity of bishops and

* Notes on Greek Testament, Vol. II., p. 227.

elders is also proved by Titus i. 5-9, and 1 Tim. iii. 1-7, in which they are represented as needing the same qualifications and called to discharge the same duties, and in which the names are used interchangeably; and also by Philip. i. 1, from which it appears that there were at Philippi several bishops, who could not all have been prelates in the modern sense of the word. On the last-mentioned text the learned Bishop Lightfoot thus writes in one of his notes: "In the opening of this epistle St. Paul salutes the 'bishops' and 'deacons.' Now, it is impossible that he should recognize only the first and third order and pass over the second, though the second was absolutely essential to the existence of a church and formed the staple of its ministry. It seems therefore to follow of necessity that the 'bishops' are identical with the 'presbyters.'"*

It is claimed, however, on behalf of Prelacy, that it existed or prevailed at an early time in the Christian Church. But, with the exception of the spurious or interpolated letters of Ignatius, there are no traces of it in the writings of the Apostolic fathers, in which the terms presbyter and bishop are used interchangeably. "It is certain," says Dean Stanley, in his tenth essay on Christian Institutions, "that throughout the first century, and for the first years of the second, that is through the later chapters of the Acts, the apostolical epistles, and the writings of Clement and Hermas, bishop and presbyter were convertible terms, and that the body of men so called were the rulers—so far as any permanent rulers existed—of the early Church." In regard to the government of the Church and the origin of Prelacy, Jerome, the most learned of the Latin fathers, writes that "among the ancients bishops and presbyters are the same," and that "when afterwards one presbyter was elected that he might be placed over the rest, this was

* Lightfoot on the Epistle to the Philippians, p. 96. Bishop Lightfoot also refers to Acts xx. 17, 28, 1 Pet. vi. 2, to the Epistles of Timothy, Titus and to the Epistle of Clement, to prove "the identity of the bishop and presbyter in the language of the Apostolic age."

done as a remedy against schism;" and further, that bishops are "above presbyters, more by the custom of the Church than by the true dispensation of Jesus Christ." It is admitted that Prelacy existed in the second, and prevailed in the following centuries, till it was, to a large extent, superseded by the Papal system; but it is contended that neither system is warranted by Scripture or the practice of the early Church.

Regarding the elders or bishops of the Church as being all of one rank, Presbyterians, nevertheless, hold that, while it is the special duty of some elders to rule, there are others who, being qualified to teach, are called to teach, as well as to rule. In justification of this view they point to the fact that there were several elders or bishops in particular churches, as at Philippi, and allege that it is unlikely that all were teaching elders, and that it is more probable that some were merely ruling elders. They point also to the names "helps," "governments," "teachers," as serving to imply a distinction between teaching and ruling elders, in respect to the duties for which they were severally qualified, and which they actually discharged; a distinction which is more clearly indicated in the following texts:—"Having, then, gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth let him do it with simplicity; he that ruleth with diligence." "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine."*

It is further held by Presbyterians that it is the privilege of Christian congregations to elect their own office-bearers; and that their rights are violated when either civil magistrates or ecclesiastical rulers intrude upon them ministers, elders or deacons, without their call or consent. They read in the Acts

* Rom. xii. 6-8, 1 Tim. v. 17.

of the Apostles that the deacons were elected by the people, and that even the inspired apostles did not venture to fill up a vacant place in their number, without respect to an election by the people. They read also in ecclesiastical history that in later times, even after the Prelatic and Papal systems were introduced, it was the acknowledged privilege of the Christian people to elect bishops, patriarchs, metropolitans and popes, by popular vote, although the civil magistrate frequently interfered. They therefore feel themselves warranted in claiming for Christian congregations the right to elect their own office-bearers; while at the same time they hold that ministers should be ordained, as Timothy was, "by the laying on of the hands of the presbytery."

From the practice of the Church, as recorded in the Acts of the Apostles, and especially from the account given of a reference from the brethren at Antioch and the proceedings and decisions of the Synod at Jerusalem, it has been reasonably inferred by Presbyterians that there should be a subordination of Church courts; and accordingly they have their Sessions, Presbyteries, Synods and General Assemblies subordinate, the lower to the higher courts. In this matter they keep in view the principle laid down in the Westminster Confession of Faith, that there are some circumstances, not only concerning the worship of God, but also concerning the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the rules of the Word; and they are fully satisfied that the subordination of Church courts, as judged by principles of Christian expediency, is highly advantageous. By this arrangement the rights of each member of the Church are protected; for, every one who feels himself aggrieved by the decision of an inferior can appeal to the higher or to the highest court, in which he may hope that correct decisions will be given. This arrangement, also, is

fitted to preserve the unity of the Church and to promote its efficiency, as, for example, in testifying against errors and immoralities; in maintaining sound doctrine; in providing for the education, and deciding on the qualifications, of candidates for the ministry; and in carrying on missionary operations at home and abroad.

In regard to some matters of subordinate importance there are differences of opinion and practice among Presbyterians; but in the great leading principles which have been indicated in the preceding sketch, there is substantial agreement among the different Presbyterian churches; among which are included not merely those usually called Presbyterian in the British Empire and the United States, but also the Welsh Calvinistic Methodists, and those called the "Reformed" as distinguished from the Lutheran Churches in France, Holland, Germany, Switzerland and other parts of Europe and in the United States of America.



CHAPTER II.

THE HUGUENOTS IN NEW FRANCE.—THE HUGUENOTS PRESBYTERIANS.—THEIR SUFFERINGS IN FRANCE.—COLONIES IN AMERICA. — CHAUVIN'S ATTEMPT TO COLONIZE AT TADOUSSAC.—DE MONTS VICEROY OF ACADIA.—THE DE CAENS.—POLICY OF RICHELIEU.—THE KIRKS AND DE LA TOURS.—POLICY OF LOUIS XIV.—DESCENDANTS OF THE HUGUENOTS.



THE history of Presbyterianism, as it now exists in the Dominion of Canada, commences with the middle of last century ; but long before this time there were Presbyterians in the country. During the period of French occupation there were among the colonists some French Protestants, who were usually called Huguenots, or Calvinists. These were Presbyterians in doctrine, in government, and worship. In their Confession of Faith, prepared by Calvin and De Chandieu, and approved by the Synod of Paris, in 1559, they recognized the Scriptures as the supreme and sufficient rule of faith ; professed adherence to the great doctrines of grace ; and maintained that "all true pastors, wherever they may be, have the same authority and equal power under one Head, one only Sovereign and universal Bishop, Jesus Christ." In the constitution of their Church, the consistory, the colloquy, the provincial Synod, the national Synod corresponded with the session, the presbytery, the synod, and General Assembly of other Presbyterian Churches.

The history of the French Huguenots in the New World is full of interest. They had suffered cruel persecution in their native country. Towards the close of his reign, Francis I.

issued (1540) an edict in which all loyal subjects were called on to denounce the Protestants as heretics, and to employ all means to extirpate them. Descendants of the Waldenses, who had settled in the south of France, had been slaughtered. During seven weeks twenty-two towns and villages had been destroyed, four thousand men and women massacred, and seven hundred sent to the galleys. Under Henry II., Francis II., Charles IX., and Henry III., the policy of persecution had been continued. At Vassy, for example, a large number of Protestants, assembled on a Sabbath morning (1562), were surprised and slaughtered by the Duke of Guise. At Toulouse the Protestants, who had sought safety in the capitol, but had surrendered on the promise of being permitted to leave the town in safety, had been massacred. But the most fearful massacre was that of St. Bartholomew's night (1572), when in Paris, and throughout France, upwards of twenty thousand Protestants, of all ranks and classes, were slaughtered. This massacre, the record of which is one of the blackest in human history, was regarded with peculiar approbation by the Pope of Rome, who had a medal struck in grateful commemoration of it.

Cruelly persecuted in France, the Huguenots were forced to seek safety in other lands. They betook themselves therefore to various kingdoms of Europe; and some of them sought refuge in the New World. It is said that the famous Admiral Coligny, the great leader of the Huguenots, who was slain in the massacre of St. Bartholomew, had contemplated the establishment of a series of colonies of the Huguenots on the banks of the Mississippi, and on the shores of the St. Lawrence, hoping in this way to provide safe asylums for Protestant exiles, and at the same time to secure the power and influence of France, by placing within its grasp the vast territories which now constitute the Dominion of Canada, and the United States of America. With his sanction, efforts were

actually made to establish colonies of Huguenots in Brazil, in South Carolina, and Florida. All these, however, came to a disastrous end ; and very sad is the story of the sufferings of the exiles from famine and sickness ; from the treachery and cruelty of Villegagnon, the leader of the expedition to Brazil ; and from the still more shocking treachery and cruelty of Menendez, who, with his Spaniards, butchered in Florida some hundreds of the Huguenots, who had been induced to surrender to him under false representations.*

When Henry IV., King of Navarre, ascended the throne of France (1589), the sufferings of the Huguenots, to whom he was under deep obligations, were abated. The Edict of Nantes, which he issued (1598), secured them in the possession of their churches, granted them liberty to celebrate worship where Protestant communities existed, and also made them eligible to civil positions and offices, from which they had been formerly excluded. In these more favourable circumstances, several Huguenots obtained from Henry important offices and valuable privileges in his North American territories, then called New France. One of these was M. Chauvin (or Calvin), who, having influence at court, obtained (1599) a patent granting to him, along with Pontgravé, a merchant of St. Malo, the exclusive right of trafficking in furs, on condition of transporting to New France five hundred colonists. An attempt was accordingly made to establish a colony at Tadoussac, on the River St. Lawrence, one hundred and thirty miles below Quebec. Two voyages were made across the Atlantic in prosecution of this enterprise, but Chauvin died (1601) while preparing for a third voyage, and the few Calvinists left at Tadoussac nearly all perished of famine or disease.

A few years after the death of Chauvin, another, and much more distinguished Huguenot, obtained from Henry IV. the

* See Parkman's *Pioneers of France in the New World*, chapters ii., iii., vii., and viii.

position of Viceroy, and very extensive mercantile privileges in New France. This was De Monts, gentleman in ordinary of the King's chamber, and Governor of Paris. He had petitioned the King for leave to colonize Acadia, which then included all the territories from the latitude of Philadelphia to that of the country some distance north of Montreal.* Sully, who was prime minister of France, and also a Huguenot, opposed the petition, which was nevertheless granted. De Monts was appointed Lieutenant-General in Acadia, with vice-regal powers, and with a monopoly of the fur trade. There was also granted to him, and to other Huguenots, the free exercise of their religion, on the condition, however, that the native Indians should be instructed according to the tenets of the Roman Catholic Church.

In 1604 De Monts set sail from Havre. Associated with him were Pontgravé, who had been formerly associated with Chauvin ; Pontrincourt, a personal friend ; and the celebrated Samuel Champlain, the founder of Quebec. Besides these there were adventurers of all classes, nobles and plebeians, merchants and mechanics, Roman Catholics and their priests, and Huguenots with their pastors. Between the Romanists and Huguenots were reënacted, on a small scale, the scenes of controversy and violence by which France had been disturbed. "I have seen," says Champlain, "the minister and our curé attack each other with their fists upon the difference of religion. I know not which was the braver, or which gave the heavier blow, but I know that the minister sometimes complained to the Sieur de Monts that he had been beaten, and thus they settled their points of controversy. I leave you to decide if this was decent to behold. The savages were first on one side and then on the other ; and the French took part according to their respective creeds, abusing each other's religion,

* The name Acadia was afterwards restricted to the Province of Nova Scotia, which, till 1784, included the Province of New Brunswick.

although De Monts did all he could to keep the peace. These follies were truly a method of rendering the infidel more hardened in his infidelity."

Having crossed the Atlantic, De Monts and his associates commenced to form settlements. Pontgravé was sent to the St. Lawrence; De Monts and Pontrincourt formed settlements on the Bay of Fundy. On the north side of the bay was the island of St. Croix, at the mouth of the river which separates New Brunswick from the State of Maine. Here houses were built, and a fort erected; and here De Monts set up his throne, "the feudal lord of half a continent." But St. Croix was soon abandoned, and De Monts next established his seat of government at Port Royal, afterwards called Annapolis. His power and privileges, however, were but of short continuance. His patent was revoked in consequence of representations made by jealous merchants and traders; and the assassination of Henry IV. (1610) deprived him of the patronage on which his success was largely dependent. He retired, therefore, from the government of New France.

After De Monts, the next distinguished Huguenots who appear in Canadian history were the De Caens. William de Caen, and his nephew Emery de Caen, were (1620) placed at the head of the trade of New France, by the Duke of Montmorency who was now the Viceroy. In this position they claimed and exercised great power. Champlain, who was the Lieutenant-Governor, on the occasion of a visit to France in 1624, left the younger De Caen commandant at Quebec in his absence. But troubles arose in connection with religion. Three Jesuit fathers arrived in Quebec (1625); De Caen refused to lodge them in the fort, and the traders would not receive them into their houses; even the Recollet fathers, who were of the stricter Franciscan order, were backward in proffering the hospitalities of their convent. On his return from France, Champlain, who was a devoted Roman Catholic, was

greatly offended at De Caen, "because he not only assembled his Huguenot sailors at prayers, but forced Catholics to join them;" and ordered that praying and psalm-singing should not be permitted on the St. Lawrence. The Huguenot crews revolted, but a compromise was made. Prayer was permitted, but psalm-singing was prohibited. "A bad bargain (said Champlain), but we made the best of it we could." Enraged at Champlain's reproofs, De Caen "lost no opportunity of venting his spleen on the Jesuits whom he cordially hated."*

In the year 1627 the charter of the trading company, which was managed by the De Caens, was revoked, and a new company established by Cardinal Richelieu, Prime Minister of France under Louis XIII. This was called "The Company of the One Hundred Associates." By its charter it was entrusted with the virtual control of New France, not only in commercial, but in judicial and military affairs. Two armed vessels were to be furnished to it by the king; and all necessary supplies and merchandise were to be exempted from taxes and duties in France. The company engaged to bring out not less than four thousand colonists within fifteen years; to set apart cleared lands for the maintenance of the Roman Catholic religion; to provide and support three priests in each settlement; and to take care that the native tribes should be brought under the influence of the Church of Rome. None but Frenchmen and Roman Catholics were to be permitted to settle in the country. The Huguenots were to be rigidly excluded. There was also to be but one order of priests, and the Jesuits were preferred to the milder and more tolerant Recollets.

But while Richelieu's company was being organized, war broke out (1627) between the French and the English; between Louis the XIII, the persecutor of the Huguenots, and his brother-in-law Charles I., the persecutor of the Puritans

* Parkman's *Pioneers*, p. 394.

and Presbyterians ; originated by the personal jealousies of their Prime Ministers, Richelieu and Buckingham. An expedition was despatched by the English to seize the French possessions in North America. At the head of this expedition were three French Huguenot refugees, of Scottish origin : Sir David Kirk and his brothers Louis and Thomas, who were now in the service of England. Among the crews were many expatriated Huguenots. Port Royal was captured (1628) ; Quebec surrendered (1629) to the English. Louis Kirk was left in command of Quebec, while Champlain was carried to England as a prisoner of war. On the restoration of peace, Emery de Caen was the commissioner appointed by the French king to receive Quebec, in the command of which Champlain was reinstated.

Besides the De Caens and Kirks, there was another family of Huguenots who at this time played a prominent part in the French colonies in North America. These were Claude (afterwards Sir Claudius) de la Tour, and his son Governor Charles de la Tour. The story of their lives ; of their fortunes and reverses ; of the capture of the father by Sir David Kirk ; of his being taken a prisoner to England ; of the favour shown to him there ; of his marriage to an English lady who was maid of honour to the queen ; of the transference of his allegiance to England ; of his son's loyalty to France, of the conflicts in which he was involved respecting the boundaries of his province ; and of the sad fate of his heroic wife ; forms one of the most interesting portions of the history of the Province of Nova Scotia, but the particulars can not now be detailed.*

In later times we find Huguenot merchants largely engaged in the commerce of New France. But they were not permitted to remain in the country without special license. This was felt to be a hardship on both sides. It is said that

* See Hannay's History of Acadia, chapters vi.-x.

Denonville, who was one of the Governors, and a bigoted Romanist, was anxious to retain in the colony one of the principal Huguenot merchants, named Bernon. But, said he, 'It is a pity that he cannot be converted. As he is a Huguenot, the Bishop wants me to order him home this autumn, which I have done, though he carries on a large business, and a great deal of money remains due to him here.' This was in the reign of Louis XIV., who ordered the dragonnades, revoked (1685) the Edict of Nantes, expelled hundreds of thousands of Huguenots from France, and adopted a similar policy in his North American colonies, a policy most disastrous to the interests of his kingdom and colonies ; while, not only in Europe, but on this side of the Atlantic, it strengthened and extended the power of his rivals. "There is nothing improbable (says Parkman) in the supposition, that, had New France been thrown open to Huguenot emigration, Canada would never have become a British province, that the field of Anglo-American settlements would have been greatly narrowed, and that large portions of the United States would at this day have been occupied by a vigorous and expansive French population."*

Since the termination of the French *regime*, the descendants of the Huguenots of France, and of other countries occasionally reappear in Canadian history ; although from exposure to various influences, they have not all retained their adherence to the Presbyterian principles and polity for which their fathers suffered. We find traces of them in Lunenburg and River John in the Province of Nova Scotia. Among the Presbyterian loyalists who came to Canada at the close of the Revolutionary War there was a goodly number of the descendants of Huguenots ; while among the founders of Methodism were descendants of Huguenots who, driven from the Palatinate, settled in the County of Limerick, Ireland, and afterwards

* Parkman's *Pioneers of France in the New World*, p. 399,

emigrated to this country. The first and third bishops of Quebec were descended from the Huguenot Montaignes, who were driven to England by the revocation of the Edict of Nantes. The pious and catholic-minded Des Brisay, minister of the Church of England in Prince Edward Island, was of Huguenot descent. Among the descendents of the Huguenots, who have occupied an honourable place in Canadian history, may further be mentioned the names of Colonel Mascarene, who was one of the ablest and best governors of Nova Scotia; Colonel des Barres, who, in the eighty-second year of his age, was appointed Governor of Prince Edward Island;* and Baron Masseres, who was Attorney-General of Quebec, and afterwards Baron of the Exchequer in England.

* He died at Halifax, 24th October, 1824, in the one hundred and second year of his age.



CHAPTER III.

PARENT CHURCHES IN SCOTLAND.—OVERTHROW OF POPERY AND PRELACY.—PERSECUTION OF PRESBYTERIANS.—THE COVENANTERS.—THE ASSOCIATE SYNOD.—THE BURGHERS AND ANTI-BURGHERS.—THE RELIEF SYNOD.—UNIONS OF SECEDERS.—ORIGINAL SECESSION SYNOD.—THE DISRUPTION OF 1843.—THE FREE CHURCH.—STATISTICS.



SINCE the close of the French *regime* the history of Presbyterianism in this country has been closely interwoven with that of the Presbyterian Churches in Scotland and Ireland. From these came a large proportion of the ministers and members of the Colonial Churches in earlier and later times ; their controversies also, and lines of separation, have been imported into this land. Hence, the history of Presbyterianism in the Dominion cannot be well understood without some knowledge of the parent Churches in Scotland and Ireland ; sketches of these will therefore be given in this and the following chapter.

Presbyterianism existed in Scotland at an early date, but long before the Reformation it had been superseded by the Roman Catholic system, with some of its worst characteristics. After a fierce struggle the Papacy was overthrown, and Presbyterianism established, chiefly through the instrumentality of John Knox. The first General Assembly was held in 1560 ; there were present six ministers and thirty-four elders. Within seven years the number of ministers increased to two hundred and fifty-two. But a modified episcopacy was intro-

duced ; this by degrees became more pronounced and objectionable ; and the tyrannical power of James I., who at one time gloried in belonging to the Presbyterian Church, and of Charles I., who acted under the malign influence of Laud, was employed to enforce Prelacy in Scotland. This system was, in its turn, overthrown, and Presbyterianism re-established by the General Assembly in the year 1638, which is known as the era of Scotland's second Reformation.

Between the years 1638, when Prelacy was subverted, and 1660, when Charles II. ascended the throne, the Church of Scotland enjoyed a season of remarkable prosperity. Then, it is said, every parish had a minister, every village a school, and almost every family a Bible, while in every household the worship of God was observed ; none complained but the tavern-keepers, who lamented that their trade was broken, the people having become so sober. During this period the Westminster Confession of Faith was adopted by the General Assembly (1647), and ratified (1649) by the Scottish Parliament. During this period, also, the three kingdoms of England, Ireland, and Scotland, bound themselves by a Solemn League and Covenant to uphold the Evangelical doctrines.

The interval between the accession of Charles II. (1660) and that of William III. (1689) to the throne of England, was marked as a period of cruel persecution ; then were the "killing times" ; then was the "reign of terror." Among the advisers and instruments of persecution, in these times, were the notorious Archbishop Sharp, who had renounced and betrayed the Presbyterian Church, and the "bloody" Graham of Claverhouse, the murderer of John Brown, of Priesthill. Among the martyrs, who suffered death, were the Marquis of Argyle, James Guthrie, Hugh McKail and Donald Cargill. Many others were shot down in the field, hanged on the gallows, or murdered in their homes ; women were subjected to violence and doomed to die ; multitudes were fined, imprisoned, tor-

tured, transported, and sold for slaves. Four hundred ministers were ejected for refusing conformity to the prelatic system, which Charles and his agents were endeavouring to enforce. It is said that during the reigns of Charles I. and Charles II., not less than eighteen thousand persons in Scotland became victims of cruel persecution, inflicted because of their resistance to prelacy. In view of these facts, it is not to be wondered at that this system is disliked by Scottish Presbyterians, not merely because it is regarded as unwarranted by Scripture, but because it is identified in their history with the "boot and the thumb-screw," the prison and the gallows, and with the names of Laud, Sharp, and Claverhouse.

Although the revolution which placed William III. on the throne brought relief to the suffering Church of Scotland, there were some of its members who were dissatisfied, because in the new settlement of things there was not sufficient recognition by the king and nation of the Solemn League and Covenant. These held that none but a covenanting sovereign was entitled to occupy the British Throne. They were at first formed into societies, and afterwards organised as the Reformed Presbyterian Church ; their first Presbytery was constituted in 1743, and their first Synod in 1811. While refusing to acknowledge the rightful authority of any but covenanting kings, the Reformed Presbyterians, or Covenanters, as they were called, have ever been loyal to the actual sovereigns. They have also been distinguished by faithful adherence to the doctrinal standards of the Church of Scotland, and stern resistance to innovations in the substance and forms of religious worship.

But the Church of Scotland was destined to witness a more extensive secession from its ranks. This was caused by its own defections in doctrine and discipline, and by the interference of the State in its spiritual jurisdiction. The occasion of it was a sermon preached by the Rev. Ebenezer Erskine, in

his capacity as Moderator, at the opening of the Synod of Perth and Stirling, on the 10th October, 1732. In this discourse Mr. Erskine faithfully exposed the prevailing evils in the Church. He thus gave great offence, and was called to account by the Synod and General Assembly, but he resolutely refused to withdraw or modify his testimony. Three other ministers joined with him in protesting against the proceedings of the Church Courts. They were all therefore loosed from their charges, and declared to be no longer ministers of the Church of Scotland. But they resolved to disregard this sentence as unwarranted and unjust ; and, on the 6th December, 1733, they formed themselves into a Presbytery, which assumed the name of the Associate Presbytery. Attempts were made to induce them to return to the General Assembly, which would now have welcomed them back. They resolved, however, to retain their attitude as seceders, and were therefore deposed from the ministry. The Associate Presbytery was soon joined by other brethren who sympathised in their testimony against the defections of the National Church. They were all strongly attached to the Evangelical doctrines as taught in the Westminster Confession of Faith ; and their secession was caused by dissatisfaction, not with the principles and constitution of the Church of Scotland, but with the practices and proceedings of the prevailing party in the Church, against which they appealed to the first free reforming Assembly, which might afterwards be convened.

The Associate Presbytery grew into a synod, and continued to maintain its position with unbroken ranks till 1747. Then a division took place between its members, in consequence of diverse opinions entertained respecting the oath required of burghers or citizens of corporate towns, which was imposed for the purpose of guarding against dangers which threatened the nation in connection with the Rebellion of 1745. One clause in the burgher or burgess oath was the

following: "Here I protest, before God and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof; I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called papistry." Some regarded the oath as a recognition and approval of the existing Established Church, with all its abuses, and a virtual abjuration of the whole secession testimony. Others interpreted it to mean simply an abjuration of Popery, and an acknowledgment of the Church of Scotland, not with its abuses, but as its principles were exhibited in its standards, and authorized by law. Bitter controversies arose, which resulted in a division of the seceders into two bodies. Those who were willing to tolerate the burgess oath retained the name of the Associate Synod, and were generally known as Burghers. Those who disapproved of the burgess oath were known as the General Associate Synod, and more commonly as Anti-Burghers. Both of these synods, soon after the "Breach," began to send missionaries to the British colonies in America, and the Provinces of the Dominion of Canada are largely indebted to both for their ministers in early and in later times.

A few years after the division between the Burghers and the Anti-burghers another secession from the Church of Scotland took place. This was caused by the forced settlement of unacceptable ministers on reclaiming congregations, in violation of the principles of the Church. In the settlement of an unacceptable minister in Inverkeithing the Rev. Thomas Gillespie refused to take part. Following the dictates of his conscience he resolved to disobey the injunctions of the General Assembly, which had been issued in violation of one of its own acts forbidding presbyteries to intrude ministers upon parishes contrary to the will of the people. Other co-presbyters, as well as Gillespie, had refused to take part in the settlement of

the obnoxious ministers ; but on him especially the General Assembly resolved to inflict its censures as a warning to the rest. He was deposed (1752) from the ministry by a summary sentence. In receiving the sentence he said : "I rejoice that to me it is given, in behalf of Christ, not only to believe on Him, but also to suffer for His sake." He felt that in the sight of God he was still a minister of the Gospel. He gave up his church, his manse, and his stipend, and preached in the open fields till a place of meeting was provided for him in Dunfermline. In the course of a few years he was joined by two other ministers, the Rev. Thomas Boston, son of the author of "The Fourfold State," and the Rev. Thomas Collier, minister of Colinsburgh. In 1761 the three ministers, with elders from their congregations, formed themselves into a presbytery, known as the Relief Presbytery. They assumed this name because they professed "to act for the relief of the oppressed Christian congregations, when called in providence." Their special object was to afford relief to those who suffered from the evils of patronage, which has been a fruitful source of trouble in the Church of Scotland. To the Relief Church as well as to the other seceding churches the British-American Colonies are indebted for several ministers and missionaries.

About the commencement of the present century, subdivisions took place both in the Burgher and Anti-burgher Synods, in consequence of differences of opinion regarding the power of the civil magistrate in matters of religion, and the descending obligation of the National Covenants on posterity. But there was a general reunion, in 1820, of nearly all the Burghers and Anti-burghers, who were then constituted as the United Associate Secession Church. This body was joined in 1847 by the Relief Synod, when the name of the United Presbyterian Church was adopted. Some ministers of the seceding synods, who were more strict in their adherence to the principles of the original seceders were organised in

separate presbyteries, which were afterwards united and constituted as the Original Secession Church.

From the time when the Church of Scotland began to suffer by secessions from its ranks during the eighteenth century, parties were being formed within its pale, whose controversies became more keen, and between whom the breach became wider, until at last their contentions culminated in the Disruption of 1843. On the one side were those who were usually called Moderates, who were considered less strict in upholding the doctrines of the Westminster Confession, and in the exercise of discipline, less unwilling also to carry out the law of patronage, which had been enacted in 1712 by the British Parliament in violation of solemn guarantees given at the time of the union between England and Scotland. On the other side were those who were known as the Evangelical, the Non-intrusion, or the Anti-patronage party, who were more decidedly attached to the doctrines of the Confession, more rigid in the exercise of discipline, and more determined in their resistance to the evils of patronage, and who aimed to put an end to the forcing of unacceptable ministers on reclaiming congregations. For many years the Moderate party had the majority in the General Assembly, but at last the Evangelical party gained the ascendancy. The Veto Act was then (1834) passed by which the evils of patronage were restrained; but the civil authorities declared that the General Assembly had no power to pass this Act, and the patrons and their presentees had recourse to the Court of Session, which ordered the Church Courts to ordain ministers presented by the patrons, over congregations who refused to accept them. A "ten years' conflict" was carried on in the Ecclesiastical Courts, in the Courts of Law, and in the Houses of Parliament. The struggle was brought to a crisis by the rejection by the House of Lords, of the Church's "Claim of Right" to its ancient privileges, as secured by solemn treaties

and enactments. In the month of May, 1843, nearly five hundred ministers, and a proportionate number of elders, with Dr. Thomas Chalmers at their head, left the Establishment, with its manse, glebe, and stipend, and became organised as the "Free Protestant Church of Scotland."

Previous to the Disruption of 1843 both parties in the Church of Scotland had been united in efforts to send ministers to the British Colonies in America. In 1825 was established in Glasgow a colonial missionary society of which the Earl of Dalhousie, Governor-General of British North America, was patron, and the late Dr. Robert Burns, Professor in Knox College, Toronto, and formerly minister of St. George's Church, in Paisley, Scotland, the principal secretary. The name assumed by the society was, "The Society (in connection with the Established Church of Scotland) for Promoting the Religious Interests of Scottish settlers in British North America." Its declared object was "to promote the moral and religious interests of the Scottish colonists in North America, by sending or assisting to send out ministers, catechists, and school-masters." In connection with this society a large number of missionaries was sent to these provinces. In 1840 the society was amalgamated with the General Assembly's Colonial Mission. Since 1843 both the Established and Free Church of Scotland, as well as the United Presbyterian Church, have taken a deep interest in the Presbyterian Churches in this country, and rendered them substantial aid. Several deputations, and a large number of ministers, have been sent, and help has been given in connection with the theological colleges and Home Mission work in the older provinces, and in the North-Western territories.

According to the statistical reports furnished to the Council of the Presbyterian Alliance in 1880, there were in connection with the Established Church of Scotland, 84 presbyteries, 16 synods, about 1,420 congregations, 134 preaching stations,

1,530 ministers, and 16 professors of divinity. Connected with the Free Church were 78 presbyteries, 1,005 congregations, 38 preaching stations, 1,069 ministers, and 15 professors of divinity. The United Presbyterian Church had 37 presbyteries, 593 congregations, 600 ministers, and 6 professors of divinity. The Reformed Presbyterian Church had 2 presbyteries, 9 congregations, and 8 ministers. The Original Secession Church had 6 presbyteries, 38 congregations, 32 ministers, and 2 professors of divinity.



CHAPTER IV.

PARENT CHURCHES IN IRELAND.—PRESBYTERIANISM IN IRELAND IN ANCIENT TIMES.—PAPACY AND PRELACY IN IRELAND.—PRESBYTERIANISM SINCE THE TIME OF JAMES I.—SCOTTISH SETTLERS IN ULSTER.—PERSECUTIONS BY PRELATISTS.—SYNOD OF ULSTER.—SECESSION SYNODS.—UNIONS OF PRESBYTERIANS IN 1818 AND 1840.—REFORMED PRESBYTERIAN SYNOD.—STATISTICS.



WE proceed to sketch the history of the Presbyterian Churches of Ireland, from which, as from those of Scotland, the Presbyterianism of British America, in its ministers and members, has been largely recruited.

It is said that so early as the fifth century there were from four to seven hundred bishops in the Irish Church. These could not have been prelates in the modern sense ; each of them is to be regarded as the Presbyterian minister of a particular congregation. It is certain that for several centuries the Irish Church retained much of the simplicity and purity of primitive times, and that by its missionaries the light of the Gospel was carried to Scotland, to Germany, and Switzerland ; and from its schools and colleges of learning, many teachers and professors in other countries were obtained. It was only after its conquest by Henry II., whom Adrian IV. (the only Englishman who ever became Pope of Rome) authorised (1155) to take possession of Ireland, that the Irish Church was forced to submit to the Roman Pontiff. The Papal supremacy, recognised by the Synod of Cashel, in 1172, was overthrown by Henry VIII. in 1534, restored by Queen Mary, and again

set aside in the reign of Elizabeth. The Church of England was now made the national church, so far as wealth and power could make it. But the great body of the people retained their adherence to the Church of Rome, notwithstanding severe civil disabilities to which they were subjected.

The foundations of Presbyterianism, as it now exists in Ireland, were laid in the reign of James I. (1603-25), about the same time when De Monts and the Huguenots came to Acadia or New France. Large portions of the Irish lands had been forfeited by the rebellion of some native chiefs, instigated by the priests. Emigrants from the sister kingdoms were encouraged to cross the channel and settle in the confiscated estates. Presbyterians from Scotland, who were glad to escape persecution in their native land, came over and settled in the Province of Ulster. They were accompanied or followed by ministers, among whom were Josias Welsh, a grandson of John Knox, and John Livingston, whose preaching was the means of converting five hundred persons on a Monday after communion in the Kirk of Shotts in Scotland. The ministers were permitted to prosecute their labours with but little molestation during the mild sway of the learned and pious Archbishop Usher.

But, on the accession of Charles I. to the throne (1625), intolerant measures were adopted, planned by Archbishop Laud, and carried out by Sir Thomas Wentworth (afterwards Lord Strafford), who became Lord Deputy of Ireland in 1633. Strict conformity with Prelatic forms was now required of all the ministers. For non-conformity some were deposed, and afterwards returned to Scotland, where they took part in the famous Assembly of 1638, by which Prelacy was overthrown. The Presbyterian people were required to take what was called the "Black Oath," pledging themselves "to obey and not to protest against any of the King's commands," at the risk of fine and imprisonment. To escape its imposition, many fled

to Scotland. Some embarked for New England, but were driven back by adverse winds, when half across the Atlantic, and ultimately found refuge with their brethren in Scotland.

In 1641 occurred the great Irish rebellion, and the massacre of the Protestants. Prelacy was now almost annihilated in Ulster. Scottish settlers were, therefore, at liberty to adopt whatever system of church government or worship they thought best. They preferred Presbyterianism, and obtained as their pastors some ministers who came over from Scotland as chaplains to the forces sent to quell the revolt. These ministers formed themselves into a Presbytery, the first meeting of which was held, in 1642, at Carrickfergus, near Belfast. There were present at the organization of the presbytery five ministers and two ruling elders ; two other ministers were absent.

When Charles II. came to the throne (1660) the number of Presbyterian ministers had increased to upwards of sixty, having charge of a hundred congregations, and a hundred thousand Presbyterians in the Province of Ulster. But Prelacy again began to lift its head, and the "killing time" in Scotland (1660-1689) was also a time of persecution in Ireland. Presbyterian ministers were required to conform to the rites and ceremonies of the Church of England, at the risk of being ejected from their pulpits. The great majority refused to submit. Of sixty-eight, only seven proved faithless ; while sixty-one surrendered (1662) their positions and their incomes, rather than their conscientious convictions. These were the first in the three kingdoms to suffer from the tyrannous Act of Conformity. It is sad to think that even Jeremy Taylor, Bishop of Down and Connor, took part in enforcing the Act of Conformity, and ejected thirty-six ministers in a single day. In 1664, Leslie, Bishop of Raphoe, excommunicated four ministers for non-conformity, and had them imprisoned in Lifford jail for six years, and blamed his brother prelates because they did not adopt like severe measures to crush

Presbyterianism. The people suffered as well as the ministers : a poor wheelwright, for example, was imprisoned for three years for working at his trade on Christmas day and otherwise refusing to comply with Prelatic requirements. There was a relaxation of intolerant measures for about ten years ; but, towards the close of the reign of Charles, persecution was renewed. Presbyterian ministers were again fined and imprisoned ; Presbyterians were forbidden to meet, in public, for the worship of God ; their churches were shut up ; they could only meet for worship in their private houses. There was another season of relaxation in the reign of James II., who issued a Declaration for liberty of conscience. This, however, was designed, not for the relief of Presbyterians, but as a means of substituting the rule of Papacy for that of Prelacy.

When William, Prince of Orange, landed in England in November (1688), the Presbyterians of Ireland were among the foremost to declare in his favour, and tender their services in his behalf. To them also belongs the chief honour of defending the city of Londonderry against the forces of James and of France. It was on the advice of James Gordon, Presbyterian minister of Glendermot, and in opposition to that of Bishop Hopkins, and other Episcopalian ministers, that the brave "Apprentice boys" seized the keys of the city, and shut the gates against the enemy ; and they were for the most part Presbyterians who manned the walls of the city during its famous seven months' siege, the raising of which formed the turning point in the great Revolution, which placed the Prince of Orange on the throne. In consideration of their eminent services in his cause, and to indemnify them for their losses, King William, soon after his landing in Ireland, issued an order for the annual payment of twelve hundred pounds, to be divided among the Presbyterian ministers. It is here worthy of being mentioned that among the Presbyterians, who fought under King William, were three regiments of foot and a

squadron of horse, composed exclusively of French Presbyterian refugees, besides a large number of French officers scattered through his army. The expatriated Huguenots fraternized with their oppressed co-religionists in Ireland in successful opposition to the common foe.

The services rendered to the cause of civil and religious liberty at the time of the Revolution did not secure for the Presbyterians of Ireland exemption from Prelatic intolerance. They were still subjected to legal disabilities, the removal of which the Prelatists did their best to hinder. In vain were measures passed in their favour by the Irish House of Commons ; these were thrown out by the Upper House, in which the Bishops had seats, and used their influence against them. Not only was relief not afforded, but, on the contrary, in the reign of Queen Anne (1702-14) a new measure was enacted, according to which no one was permitted to hold office under the Crown who did not submit to the test of taking the Lord's Supper according to the rites and ceremonies imposed by the Church of England. When George I. came to the throne, and the Pretender, supported by the Jacobites of Scotland (who were to a large extent Episcopalians), threatened to invade Ireland (1715), the Presbyterians, at the risk of fine and imprisonment for violating the Test Act, took up arms in the interests of the House of Hanover ; but, although they were indemnified for their patriotic conduct, the Test Act still remained in force. It was not till after the American Revolution that its repeal was at last extorted from the Government, who dared not, at this time, to resist the demands of the armed volunteers.

The course of conduct adopted towards the Presbyterians of Ireland, since the time of their settlement in Ulster, serves to explain how it came to pass that a very large number of them emigrated to America, where they sought refuge from oppression, and where they were chiefly instrumental in laying the

foundations, and contributing to the growth of the great Presbyterian Churches of the United States, and where they also took a prominent part in the war of Independence. Relieved from the penal laws and enactments, they are now a prosperous people, in their native Ulster, in which they form a strong link of connection between Great Britain and Ireland.

Among the Presbyterians of Ireland, divisions and controversies similar to those which had originated in Scotland were introduced at an early date. The presbytery organised at Carrickfergus had grown into a synod in 1690 ; and was afterwards, known as the Synod of Ulster. Under its superintendence it might be supposed that the whole body of Presbyterians would remain united. But, although no Burgess oath was required in Ireland, an Anti-burgher presbytery was set up in 1750, three years after the "Breach"; and in 1751 a Burgher presbytery was also established. The ministers of both presbyteries were faithful in upholding the great doctrines of the Westminster Confession ; all claimed to adhere to the principles of the original Secession, and, with the approbation of their brethren in Scotland, accepted and continued to receive the *regium donum*. The two bodies were united in 1818, two years before the similar union in Scotland. They now assumed the name of "The Presbyterian Synod of Ireland, distinguished by the name of Seceders." At this time they numbered ninety-seven ministers. In 1840 the Synod of the Seceders and the Synod of Ulster were united, and assumed the name of, "The General Assembly of the Presbyterian Church in Ireland." Previous to the union there had come from the different branches of the Irish Presbyterian Church ministers and missionaries to the Provinces of the Dominion. Since the union a Colonial Mission has been organized, which has rendered valuable service to the Presbyterianism of this country.

Besides the Burghers and Anti-burghers, the Reformed Presbyterians were represented in Ireland from an early date. Societies were formed, and, in 1763, their first presbytery was constituted, which grew into a synod, divided (1810) into four presbyteries. From this body, as well as the others, ministers and members, although in smaller numbers, came to add to the strength of Presbyterianism in the Dominion of Canada and in the United States of America. There was yet another Presbyterian body in Ireland, which was formed in consequence of differences of opinion regarding the *regium donum*. The Rev. James Bryce, although he had for a time received a share of this allowance, objected to a new mode of distribution which his brethren in the Anti-burgher Synod accepted. He therefore refused to receive any portion of the bounty, separated from the Synod, and with a few brethren who afterwards joined him, organised the "Associate Presbytery of Ireland." This body afterwards joined the United Presbyterian Church of Scotland.

According to the Statistical Report of the Council of the Presbyterian Alliance in 1880, there were connected with the General Assembly of the Presbyterian Church in Ireland, 37 presbyteries, 5 provincial synods, 558 congregations, 116 preaching stations, 632 ministers, and 9 professors of divinity. The Synod of the Reformed Presbyterian Church had 4 presbyteries, 33 congregations, 7 preaching stations, 31 ministers, and 2 professors of divinity. It may here be added that the Synod of the Presbyterian Church of England was reported to have 10 presbyteries, 266 congregations, 10 preaching stations, 258 ministers, and three professors of divinity; while the General Assembly of the Calvinistic Methodist Church in England and Wales was reported to have 24 presbyteries, 591 ministers, and 2 professors of divinity.



BOOK II.

PRESBYTERIAN CHURCH IN THE EASTERN PROVINCES
FROM THE TIME OF THE CONQUEST TO 1817, WHEN
THE SYNOD OF NOVA SCOTIA WAS ORGANISED.



CHAPTER I.

CESSION OF NOVA SCOTIA, CAPE BRETON, AND PRINCE EDWARD ISLAND.—EXPULSION OF THE ACADIANS.—ARRIVAL OF PROTESTANT SETTLERS FROM EUROPE AND FROM OLDER COLONIES.—APPLICATIONS FOR PRESBYTERIAN MINISTERS TO THE PRESBYTERY OF NEW BRUNSWICK, NEW JERSEY, AND ASSOCIATE SYNOD OF SCOTLAND.—ARRIVAL AND LABOURS OF REVEREND MESSRS. LYON, KINLOCH, AND MURDOCH.—STATE OF AFFAIRS IN NOVA SCOTIA IN 1769.



WE commence the history of Presbyterianism as it now exists in the Dominion of Canada with an account of its establishment and progress in the Eastern Provinces till the organisation of the Synod of Nova Scotia in 1817. An account will afterwards be given of its establishment and progress in the Western Provinces of Quebec and Ontario, and in the North-West Territories during the parallel period terminating with the organisation of the Presbytery of the Canadas, in 1818. During this period, and till recent times, there was little intercourse between the Eastern and Western Provinces; and hence the necessity of alternating between parallel portions of the history of the Churches in the East and West.

Nova Scotia, called Acadia by the French, was the first part of the Dominion which came into permanent possession of Great Britain. It was ceded by Louis XIV. to Queen Anne by the Treaty of Utrecht, in 1713. At that time it included, besides the peninsula, that portion of the mainland which, in

1784, was erected into the separate Province of New Brunswick. The islands of Prince Edward and Cape Breton were finally taken by the English in 1758, and they were annexed to the government of Nova Scotia. These islands were afterwards erected into separate provinces; but Cape Breton was reunited to the peninsula of Nova Scotia in 1820.

For a long time after the cession of Nova Scotia, the English found it difficult to maintain their authority in the Province. Its inhabitants, the Acadians, were of French origin, and Roman Catholics; they were unwilling to submit to British rule, and refused either to leave the country or to take the oath of allegiance, as required by the Treaty of Utrecht. Great forbearance was shown to them; but they would take no oath of allegiance except to their "good King of France"; and they were frequently found in league with the native Indians in armed resistance to British authority.

To counteract the disaffection of the Acadians, the plan was adopted of bringing colonists from England, and Protestant settlers from other countries of Europe. The Hon. Edward Cornwallis* was entrusted with the task of establishing an English colony. In 1749 he was appointed Governor of Nova Scotia, and brought with him several thousand colonists, including disbanded officers, soldiers and sailors. He founded the city of Halifax, where he erected fortifications, and reorganised the government of the country. A proclamation was sent to Germany, and agents were appointed in several large cities of Europe to invite to Nova Scotia "all those German Protestants and other foreigners who shall desire to settle in said Province, and are willing to become British subjects." To these and to the other English colonists free grants of land and other inducements were offered. In 1751

* He was twin-brother of Dr. Cornwallis, Archbishop of Canterbury, and uncle of Lord Cornwallis who commanded the British forces during the Revolutionary War.

and the two following years upwards of sixteen hundred emigrants from Holland, Germany and Switzerland responded to the invitations given, and most of these were settled in Lunenburg, to the west of Halifax.

But still the Acadians continued hostile to the English government. Instigated by their priests, they, along with the Indians, continued to annoy the new settlers, and in order to drive them from the country. Conspicuous among the fomenters of disaffection was the Abbé De la Loutre, who had been sent as a missionary to the Mic-Mac Indians. He was most determined in his opposition to British authority in Acadia. He acted in conjunction with Father Germain and others as an emissary and correspondent of the French Governors at Quebec. He prompted the Indians to acts of hostility against the Government under Colonel Maserene, and headed an attack on Annapolis, in which the English, caught without the fort, were treacherously surprised and killed. So obnoxious did he become to the British authorities, that a reward for his head was offered by Governor Cornwallis; he therefore fled from the Province in disguise. On reaching Quebec he received, it is said, bitter reproaches from his Bishop. He embarked for France in a sloop which was captured by the British. For eight years he was confined as a prisoner in the Island of Jersey, and was permitted to go to France at the conclusion of peace, in 1763.*

As the Acadians could not be persuaded or compelled to become loyal British subjects, it was at last deemed necessary to expel them from the country. To have sent them to the French Provinces would have added strength to the enemy of England, and therefore they were removed (1755) to the older English colonies in the south. The manner in which they were surprised, seized, forced into ships, and scattered among strangers has been severely criticized. On the other hand

* See Archives of Nova Scotia, pp. 178-80. Notes.

their removal has been justified, as having been rendered necessary by their persistent disaffection and frequent acts of hostility. It would have been impossible, it is said, for the English to have maintained their position and to have carried on a regular system of Government so long as the great majority of the people were actively disloyal, and permitted to remain in the country. Their deportation, therefore, was a political and military necessity.*

To people the vacant lands which the exiled Acadians had cultivated, and to strengthen the British power, settlers were invited to come to Nova Scotia from the older English colonies in North America. But there was a difficulty in the way. By a provincial law passed in 1758, it had been enacted: "That the sacred rites and ceremonies of Divine worship, according to the liturgy of the Church established by the laws of England, shall be deemed the fixed form of worship, and the place wherein such liturgy shall be used shall be respected and known by the name of the Church of England, as by law established." Fears of religious intolerance were therefore entertained, especially by the New Englanders, whose fathers had fled from persecution in Great Britain, and who were aware that in some of the older colonies, as in Virginia, Nonconformists had been shamefully persecuted. They were therefore anxious to ascertain how these matters were to be arranged in Nova Scotia. Their fears were allayed by a proclamation issued by Governor Lawrence (1759) in which it was declared that full liberty of conscience was secured "to persons of all persuasions, Papists excepted," in accordance with His Majesty's royal instructions, and a late Act of the General Assembly of the Province. This was the Act by which the Church of England was established, from which the following

* See the circular letter of Governor Lawrence to the Governors on the Continent, dated 11th Aug., 1755.—Nova Scotia Archives, p. 277. See also Parkman's *Montcalm and Wolfe*; vol. i., chaps. iv. and viii.

clause, declaratory of its true intent and meaning, was given in the proclamation : " Protestants dissenting from the Church of England, whether they be Calvinists, Lutherans, Quakers, or under what denomination soever, shall have free liberty of conscience, and may build and erect meeting-houses for public worship, and may choose and elect ministers for the carrying on Divine service and administration of the sacrament according to their several opinions ; and all contracts made between their ministers and congregations for the support of their ministry are hereby declared valid, and shall have their full force and effect according to the tenor and conditions thereof ; and all such Dissenters shall be excused from any rates or taxes to be made or levied for the support of the Established Church of England."

A tide of emigration now " began to flow in a steady and constant stream from the colonies on the continent. From Boston there arrived six vessels, carrying two hundred settlers, and from Rhode Island four schooners, with one hundred passengers ; New London furnished one hundred, and Plymouth one hundred and eighty emigrants, making in all five hundred and eighty souls. From the North of Ireland there arrived at the same time two hundred persons, who, with a constant succession of adventurers, laid the foundations of these beautiful townships which now lie extended on the borders of the Bay of Fundy and the Basin of Minas."* The Township of Londonderry, on the north side of Cobequid Bay, was settled by the exertions of Colonel Alexander McNutt, " an enthusiastic adventurer from the North of Ireland, to whom, and his associates, there were granted in different parts of Nova Scotia upwards of a million of acres. The first attempt at settlement was made in 1761 by twenty families, who gave it the name of the place of their nativity."† On Friday, 9th

* Haliburton's History of Nova Scotia, I., 234.

† Haliburton II., 46.

October, 1761, Colonel McNutt "arrived from Ireland, with upwards of three hundred settlers. His people were afterwards landed on Cornwallis Island, now called McNab's." Next year he "arrived with one hundred and seventy settlers, from Ireland, who were to go to the township of Dublin," in the County of Lunenburg.* In the year 1764 one hundred thousand acres, bordering on Shelburne Harbour, or Point Roseway, were granted to Colonel McNutt and his associates, who placed a few families on the western side of the port, to which settlement he gave the name of New Jerusalem. He himself resided on the Island, which now bears his name. Failing to comply with the conditions of his grant it was escheated, and the land reverted to the Crown.†

A large number of settlers, who came from Ireland and from the older American colonies, were Presbyterians, who cherished attachment to the Church of their fathers, and were desirous to obtain Presbyterian ministers or missionaries to labour among them. An application was therefore made to the Presbytery of New Brunswick, N. J., under the jurisdiction of the Synod of New York and Philadelphia. According to the minutes of the Presbytery, the application was made "by the people of Halifax and other parts of Nova Scotia, and particularly by Colonel Alexander McNutt." Their application was successful. The Presbytery appointed the Rev. James Lyon to go and officiate in Nova Scotia "at discretion for the space of ten months, or longer if the state of affairs require it." Mr. Lyon was a graduate of the College of Princeton, New Jersey, and was ordained by the Presbytery of New Brunswick in December, 1764; his ordination was reported by the Presbytery to the Synod in 1765. He arrived in Nova Scotia about the end of 1764 or the beginning of the following year. He remained for several years in the Province,

* Murdoch's History of Nova Scotia, II., 407 and 423.

† Haliburton II., 192.

labouring in Halifax, Onslow, Truro and other places. He afterwards returned to the older colonies in the south, and was settled in Machias, in the State of Maine. Before leaving Nova Scotia he took part in a Presbytery constituted for the special purpose of ordaining a pastor for the Reformed Church of Lunenburg. He was connected with no other Presbytery in the Province. It is doubtless to him that reference is made in the following passage in Dr. Hodge's "Constitutional History," which serves to illustrate the loyalty to the Westminster Confession prevalent at this time in the British American colonies. "In 1768 the Presbytery of New Brunswick, having a missionary in Nova Scotia, had occasion to write a letter to a gentleman in that country, in which they say: 'We hear that our Synod has been injuriously represented in your parts as being lax in principle and discipline; but we assure you, sir, the charge is utterly groundless. The Westminster Confession is received here without equivocation, and in the true and proper sense of the words. The doctrines of grace are truly taught, and discipline is regularly and faithfully exercised.'"

About the same time, when an application for missionaries was made to the Synod of New Brunswick, N. J., a similar application was made to the Associate or Burgher Synod in Scotland by the settlers in the township of Truro, on the south-east of Cobequid Bay. They had come from Londonderry, in New Hampshire, to which Presbyterians from Londonderry, in Ireland, had emigrated. "On the 15th May, 1765, petitions were laid before the Synod from Truro, in Nova Scotia, and from Philadelphia, in the Province of Philadelphia, stating in strong terms the destitute circumstances in which the petitioners were placed with regard to the Gospel, and earnestly requesting that the Synod would send some of their brethren to labour amongst them." In compliance with this petition the Synod appointed the Rev. David Telfer, of

Bridge of Teith, and Mr. Samuel Kinloch, a licentiate, to proceed to the American colonies. Both went to Philadelphia. Mr. Telfer returned to Scotland in 1770, but was again sent out the following year, and became a minister in Philadelphia. He does not seem to have visited Nova Scotia. Mr. Kinloch came to the Province in 1766, and laboured with great acceptance in Truro. He received calls both from Truro and Philadelphia; declining these he returned to Scotland in 1769, and in the same year was ordained minister of Abbey Close Church, in Paisley, where he died in 1808.*

The next Presbyterian minister who came to Nova Scotia, and the first who was permanently settled in the Province, was the Rev. James Murdoch. He was sent by the General Associate or Anti-burgher Synod. He was a native of the County of Donegal, Ireland, was educated in the University of Edinburgh, and studied theology with Professor Alexander Moncrieff, of the General Associate Synod. When licensed as a preacher, he received calls from Lisburn and other places in Ireland. These he declined, and accepted an appointment to proceed as a missionary to the American colonies. In September, 1766, he was ordained by the Presbytery of Newton-Limavady, Ireland, as a missionary to "the Province of Nova Scotia, or any other part of the American continent where God in his Providence shall call him." For his support no salary was provided. He arrived in Halifax, in the close of 1766, and preached for a short time in the Protestant Dissenters' Meeting House, which ultimately became St. Matthew's Church; and then proceeded to Horton, on the Bay of Minas, which he selected as the central point of his missionary labours. He obtained a grant of land, erected a substantial dwelling, and married a daughter of Malachy Salter, Esq., member of Parliament for Halifax. In Horton and Windsor

* Haliburton's History of Nova Scotia, II., 37. McKerrow's History of the Secession Church, page 538. McKelvie's Annals, 567.

“he lived for about twenty years,” “preaching regularly in the church at Horton, and to scattered Scotch and Irish settlers at Windsor, Cornwallis, Cumberland, Parrsboro’, Amherst, also from Noel to the mouth of the Shubenacadie, and up both sides of the river, leaving his wife to the solitude of her own home for weeks at a time, when visiting and preaching in his widely-spread mission fields.” “Most of these years were years of trouble ; war and rebellion were at the door ; fear of Indians and dread of privateers, with the want of roads, added to the general discomfort. Men were drafted and congregations broken up.” Through all these troublous years Mr. Murdoch exerted his influence on the side of the Loyalists. The closing years of his ministry were devoted to the settlers on the Lower Musquodoboit, Shubenacadie, Gay’s, and Stewiacke Rivers. From his manuscript diary examples are given of his ministerial labours. Thus, in December, 1792, “two men appear to have come for him, so he sets out very early in the morning with them and travels through the woods twelve miles to Gay’s River ; next day they cross the Shubenacadie, breaking the ice with a stick, walking about ten or twelve miles ; on the third day, he travels a little distance and fulfils his errand, which was to marry a couple ; fourth day he visits, and the fifth day he is detained at Fort Ellis by a very severe snow storm, which does not prevent him from crossing the river, walking several miles, and on Sabbath preaches to a full house and baptizes a baby ; in the afternoon he walks to another house and has baptism. Is it surprising that he rested indifferently and was afraid of his disorder [epilepsy] ; but escapes ? All the next week he visited on both sides of the river, preached on Sunday ; and on Monday he set out for home, taking a different route, so he could make a call on some distant settler, and on the third day reached home. Here he spends the remainder of the week in preparing two discourses for the next Sabbath. He

fixes a good analysis, jots the leading thoughts under each head, combining the doctrinal and the practical, leaving the fulness and finish to an extemporaneous effort." In the year 1799, the fifty-fifth year of his age, and the thirty-third of his ministry, he was drowned in the Musquodoboit River, into which, it is supposed, he fell while suffering from one of the epileptic fits to which he was subject. He is said to have been "an effective and accomplished preacher, a meek, humble, pious man, firm in his adherence to Presbyterianism, with a kindness which prompted him to give rather than to amass property." He left a widow and ten children; four of his six sons died in early manhood, one died a lieutenant in the royal navy, and one in the Mediterranean. His youngest son and two grandsons went to the United States. One of his grandsons, Beamish Murdoch, Esq., Q.C., has earned a high reputation as the author of a History of Nova Scotia, and of other valuable works.*

Previous to Mr. Murdoch's death a presbytery had been organised in Truro, in connection with the Associate Synod, and another presbytery in Pictou, in connection with the General Associate Synod, but with neither was he associated. The only presbytery in Nova Scotia, in the proceedings of which he took part, was that already referred to, which was constituted for the special purpose of ordaining a pastor for the Reformed Church at Lunenburg, and of which an account will be given in the next chapter.

As illustrative of the circumstances of the Protestant Dissenting Churches in Nova Scotia during the earlier years of Mr. Murdoch's ministry we transcribe a document from a manuscript copy deposited in the Parliamentary Library in Halifax. It is dated Halifax, N.S., April 18th, 1769; is subscribed by several members of Parliament and merchants;

* Sketches of Nova Scotia, appendix. Collections of Nova Scotia Historical Society, II., 100-109.

and contains a recommendation of the Rev. William Moore, about to proceed to England to solicit relief for the distressed Protestants in Nova Scotia :—

“In the Province there are now settled nine Protestant churches upon the Presbyterian and Congregational plans of Church government, with ministers over them regularly ordained, one of which churches is in the town of Halifax, the metropolis at present of the Province, of which Rev. Mr. Moore is pastor, and the other eight are in several towns in the country, viz.: At Liverpool, the Rev. Mr. Cheever ; at Chester, the Rev. Mr. Seccombe ; at Newport, the Rev. Mr. Suttan ; at Horton, the Rev. Mr. Murdoch ; at Cornwallis, the Rev. Mr. Phelps ; at Onslow, the Rev. Mr. Lyon ; at Cumberland, the Rev. Mr. Gannet ; and at Barrington, the Rev. Mr. Porter ; besides which several other towns, desirous of having the Gospel preached agreeable to their own principles, have Protestant divines of the above denominations officiating among them on probation.

“But the Province being yet in its infancy, and most of the inhabitants being in low circumstances when they came hither, and having houses to build and new lands to clear and cultivate, they have been yet scarcely able to raise bread corn to support their families ; nor have they been yet able to suffer the stocks of cattle to increase to any considerable degree.

“And notwithstanding many of them are people of industry and frugality, yet such is their situation, that they can get but a bare subsistence for their families, owing to the causes above mentioned, and to the breaches made from time to time in their dykes by high tides, the repairing of which has been very expensive ; and to the repeated bad seasons, especially the last year, whereby their crops of corn fell so far short that many suffered for want of bread, and are thereby unable to perform their contracts with their ministers, which, under other circumstances, they would be willing and desirous to do.

“Wherefore unless something can be obtained from abroad towards the support of the most necessitous of the ministers, they must leave the Province, to the very great grief and discouragement of the settlers, many of whom will probably follow, which would prove of bad consequence to the colonies generally.

“Wherefore it is earnestly recommended to all who are well-wishers to religion in general, and who are advocates of liberty of conscience and the right of private judgment, to consider the melancholy situation and circumstances of the Protestants aforesaid residing in the Province of Nova Scotia and afford them their charitable assistance.

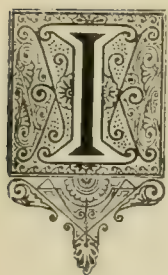
“And whereas the Rev. William Moore, pastor of the first church in Halifax, has generously undertaken a voyage to Europe to solicit relief ; we, the subscribers, do hereby recommend him to the protection of heaven, and to the favourable notice of all well-disposed Christians, and pray that he may happily succeed in the important design in which he is engaged.”

Here it may be added that, besides the Presbyterian and Congregational clergyman referred to in the document as labouring in Nova Scotia in 1769, there were at the same time six clergymen of the Church of England, and several school-masters, for whose support liberal grants of land and money were made by the Imperial Government and the Society for the Propagation of the Gospel.



CHAPTER II.

SETTLERS OF THE GERMAN REFORMED CHURCH IN LUNENBURG.—THEIR FRUITLESS APPLICATION FOR A MINISTER TO THE CHURCH IN PHILADELPHIA.—CHOICE OF MR. COMINGOE, ONE OF THEIR OWN NUMBER, TO BE THEIR PASTOR.—HIS ORDINATION BY A PRESBYTERY AT HALIFAX CONSISTING OF PRESBYTERIAN AND CONGREGATIONAL MINISTERS.—REASONS FOR THE ORDINATION.—ORDINATION SERMON, QUESTIONS AND ADDRESSES.—HIS FIFTY YEARS' MINISTRY.—SUCCEEDED BY REV. A. MOSCHELL.



It has already been mentioned that in response to invitations sent to Europe there came to Nova Scotia in 1751 and following years a considerable number of emigrants from Holland, Germany and Switzerland. These came in the first place to Halifax, and soon afterwards formed a settlement in the township of Lunenburg, in the county of the same name, which is west of Halifax. They belonged to the two great divisions of the Protestants of continental Europe, the Lutherans and the Reformed. Both were Calvinists in doctrine ; but in government and worship the Lutherans resembled the English Episcopalians, while the Reformed were Presbyterians like the Huguenots of France. The Belgic Confession, the Heidelberg Catechism, and the Second Helvetic Confession were the acknowledged standards of the Reformed. In these the Presbyterian doctrines and system of Church government are distinctly exhibited.

The Lutherans who settled in Lunenburg obtained a supply of ordinances in connection with the Church of England ; but

the Reformed remained for sixteen years without a Presbyterian minister who could preach to them in their own language. They were anxious to obtain one, and made application to their brethren of the Reformed Church in Philadelphia, who could give them no encouragement, as they were unable to obtain sufficient supply for their own vacancies. As a last resort they "fixed their eyes upon one among themselves, viz., Mr. Bruin Romcas Comingoe, commonly known by the name of Brown," and sought to have him ordained as their pastor. He was born in 1723 at Leewarden, in the Province of Groningen, Holland, came to Nova Scotia with the first German settlers in 1752, and was for some time employed as a fisherman at Chester, in the county of Lunenburg. He was a man of good natural talents, of unblemished character and well acquainted with the Scriptures, but had received no regular training for the ministry.

A petition was now addressed by sixty families of the Reformed Church in Lunenburg to the two Presbyterian ministers, the Rev. Messrs. Lyon and Murdoch, who had been for some years in the Province, and to two Congregational ministers, the Rev. Messrs. Seccombe, of Chester, and Phelps, of Cornwallis, to unite in ordaining Mr. Comingoe as their pastor. They consented, and on the 3rd July, 1770, they met as a presbytery and ordained him to the office of the ministry. The ordination took place in the city of Halifax, in the Dissenting meeting-house, in the presence of Lord William Campbell, the Governor of the Province, of several members of his Majesty's Council and of representatives of different denominations of Christians. As this was the first meeting of a presbytery and the first ordination of a Presbyterian minister in the Dominion of Canada, we deem it proper to add a more particular account of the proceedings. This we are enabled to do, as there lies before us a rare old pamphlet, published at Halifax, which contains the ordination sermon, the reasons for

the ordination, and the questions and charge addressed to the pastor and people. On the title page appear the following texts of Scripture: "We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God." "I have appeared unto thee to make thee a minister." "Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them."

The following are the Reasons of the Ordination, which were given by Mr. Murdoch on behalf of the presbytery: "A representation of the distressed state of the Dutch Calvinists of Lunenburg having been made to us, the ministers of the Gospel who are convened on this occasion, we accordingly took the same into our serious consideration, and upon due enquiry have found that these people have been entirely destitute for the space of sixteen years of a regular minister who might break the bread of Life unto them in due season, and perform the other duties of the ministerial function agreeable to the Scriptures and the dictates of their own consciences; that they made regular application to the ministers of their own denomination in Philadelphia, who could give them no encouragement, as they were unable to obtain a sufficient supply for their own vacancies; and that as their *dernier resort* they have fixed their eyes upon one of themselves, viz., Mr. Bruin Romeas Comingoe, commonly known by the name of Brown.

"Accordingly upwards of sixty families have petitioned us to set apart the said Mr. Brown to the office of the ministry among them; but, lest religion should be injured by such a procedure, we have used all precaution which was possible for us in so important an affair. An enquiry has been made into his moral character, and we find from gentlemen of undoubted veracity that it stands fair and unblemished. We have, moreover, proceeded to enquire into his qualifications for so sacred an employment, viz., his knowledge of speculative and practical religion, his ability in rightly dividing the word, the articles

of his faith, etc., and we can assure this audience (or others) that he has given us ample satisfaction in all these particulars ; and, if we are judges in these matters, his knowledge of the Scriptures makes that commonly received maxim among the schools true concerning him : *Bonus textuarius est bonus Theologus*, and consequently cannot be stigmatized with the name of a novice.

“We have been aware of some objections which have been made against the candidate’s admission into this sacred office.

“First, that he has not had a liberal education, and is unacquainted with the languages. To this we reply that we only follow the example of the Reformed Churches. The Assembly of Scotland, in the year 1708 (the records of which we have had before us), appointed the Presbytery of Skye to ordain one in the parish of St. Kilda on the account of his particular gifts, who had not a liberal education or even the knowledge of the Latin tongue. In an abstract of the proceedings of the Society for the Propagation of the Gospel in Foreign Parts, *An. Dom.* 1768, mention is made of the Rev. Mr. Philip Quaque (a negro), as a missionary, catechist and school-master to the negroes on the Gold Coast of Africa, whose annual salary is fifty pounds sterling. And we find that both in former and later periods, in cases of necessity (which appears to be the state of Lunenburg), the same has been practised. We have, moreover, instances on this continent of persons who were not endowed with a liberal education who have been regularly admitted into holy orders, and have in the judgment of charity been instrumental in turning many unto righteousness.

“Secondly, that this is only supporting a faction. We have also enquired into this particular, and on due examination find the charge groundless. They have in their native land been brought up in the *Calvinistic Presbyterian* religion, and do still, as we are well informed, continue in the same sentiments.

As the Legislature then of this colony had wisely enacted, 'That such shall have free liberty of conscience, shall have liberty to erect and build meeting-houses or places of worship, and serve God in that manner which appears to them congruous to His will ;' we, from this and the foregoing considerations, together with the information we have had that some of them who have always been useful inhabitants would leave the Province unless this matter could be accomplished, have concluded to set the candidate apart to the holy ministry."

The ordination sermon was preached by the Rev. Mr. Seccombe from John xxi., 15, 16: "Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" etc. In his discourse the preacher took occasion to show that it was the will of God that there should be an order of men to preach the Word and carry on the work of the Gospel ministry ; that it was a necessary qualification for such men that they should be endowed with the grace of sanctification ; that they should sincerely love the Lord Jesus Christ ; that ministers should pray for and instruct their people in Christian knowledge, and set before them in their own conduct an example of charity, faith and purity ; "that a godly minister is a very great blessing to a people," while on the other hand, "it must needs be a heavy judgment of God upon a people when, in the conduct of his holy, just and wise Providence, he permits them to choose and settle an unregenerate minister ;" that nothing can supply the want of grace, and that although one may possess the highest endowments of nature and art, yet lacking an experimental saving acquaintance with Jesus Christ, he "is really destitute of the highest, best and most necessary qualification of a Gospel minister." Towards the close of the discourse the preacher, addressing the pastor elect, urged him to let Christ crucified be the soul and centre both of his study and preaching ; to have special regard to the "doctrines of grace as the very salt and soul of his sermons";

advised him to acquaint himself with those forms of sound words contained in the Larger Catechism of the Westminster divines, than which, said he, "next to the Holy Scriptures, probably, a better and more needful book is not to be found in the universe;" and exhorted him to be diligent in his Master's business, carefully improving the talents with which he had been entrusted, hoping for the approving sentence, "Well done good and faithful servant, enter thou into the joy of thy Lord." The representatives of the congregation of Lunenburg were next briefly reminded of their duties and responsibilities. In the closing sentences of the sermon, addressed to the whole assembly, reference was made to the different denominations now joining in the worship of God, exhibiting the goodly spectacle of brethren dwelling together in unity. All might not again meet for worship on earth, but might they not meet in the temple above? So would it be if they all really loved the Lord Jesus Christ. But there might be some present in whom dwelt not the love of God. They were warned of their perilous condition, and earnestly urged to flee for refuge to the hope set before them in the Gospel.

Among the questions addressed to the pastor and satisfactorily answered were the following: "Do you believe in the Scriptures of the Old and New Testaments, and the truths therein contained to be the Word of God?" "Do you own, and will you adhere to the Confession of Faith which you have made us, the Heidelberg and Assembly's Catechisms, and the doctrines therein contained, as being founded on and consonant to the Holy Scriptures?" "Do you likewise own, and will you adhere to the worship, discipline and government of the *Reformed Presbyterian Churches*, as being founded on and agreeable to the Scriptures?" "Will you be subject to us, your brethren in the Lord, and to the disciples of the aforementioned Reformed Churches?" "Do you own and promise allegiance to his Majesty King George III. in all things lawful and civil?"

The charge was given to Mr. Comingoe by Mr. Lyon. In this he was reminded of the ineffable importance of the position he now occupied, and the momentous consequences to the souls of others dependent on his pastoral ministrations. He was exhorted to preach not himself, but Christ Jesus the Lord, and Him crucified, and not to mix anything of his own with the provisions of the Lord's house. He must be careful to set forth the doctrine of man's apostacy from God, and the way of salvation through Christ; to warn the careless, to "thunder the sentence of the violated law in their guilty ears," and to show them the way of escape. He must devote himself, as much as his circumstances in life will possibly admit, to the business to which he has now been called. Difficulties he might expect to meet in the faithful discharge of his sacred office, but comfort would be found in the words of his Master, "In the world ye shall have tribulation, but in me ye shall have peace; be of good cheer, I have overcome the world." He was charged to preach the Word in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine. He should also set before his people a wise and prudent example in all things. He should be loyal to the King and Government, but ought to avoid party spirit. Finally, he was exhorted to stand fast in the Lord, to live near to God, to pray without ceasing, to lean, not on his own understanding, but on the Lord his God, to be indefatigable in his efforts to win souls, encouraged by the assurance that every soul he might be made instrumental in bringing to God would prove an illustrious gem in his immortal crown of glory.

A brief address was next given by Mr. Lyon to the representatives of the congregation of Lunenburg, to whom he pointed out the duties they owed to the pastor now regularly ordained and set apart to the sacred work of the ministry. They should receive him with thankfulness; they should submit to his instructions, admonitions and reproofs, and they

should do everything in their power to encourage his heart and to strengthen his hands.

The solemn proceedings were brought to a close by the brethren extending to Mr. Comingoe the right hand of fellowship, Mr. Phelps thus addressing him in their name: "Dear Sir, as you have been now solemnly set apart to the work of the Gospel ministry, to act in that sacred and important sphere, we wish you the presence and blessing of Almighty God, the nearest intimacy with Jesus the Redeemer and the continual consolation of the Holy Spirit to support you under all your burdens in so difficult and arduous an employ; and agreeable to the example of James, Peter and John, the apostles, and Paul and Barnabas, I do now, in the name and at the request of my brethren present on this occasion, give you the right hand of fellowship, to take part of the sacred ministry with us, in token that we own and acknowledge you as a minister of the Gospel regularly ordained, ever wishing grace, mercy and peace from God the Father and our Lord Jesus Christ may be multiplied to you and the flock over which the Holy Ghost hath made you an overseer."

Thus set apart to the office of the ministry, Mr. Comingoe entered upon his duties, and continued to labour as pastor of the Reformed congregation of Lunenburg till his death, which occurred in January, 1820, in the fiftieth year of his ministry, and when he had reached the patriarchal age of ninety-six. He is still affectionately remembered in Lunenburg as a faithful, laborious and devoted pastor, and as a preacher evangelical, earnest and tender, readily moved to tears in his public ministrations. His congregation contributed to his support according to their means; as they increased in wealth they provided more liberally for his wants. For some years his income was supplemented from a fund collected chiefly in Britain for the support of Protestant Dissenting ministers.

Mr. Comingoe was succeeded in the pastorate of Lunenburg by the Rev. Adam Moschell, a native of Manheim, Upper Germany, and a graduate of the University of Heidelberg, who was minister of the congregation for about twenty years, after which he returned to Europe. The congregation then became connected with the Synod of the Church of Scotland, and enjoyed for some years the pastoral services of the Rev. Donald A. Fraser, who had previously laboured in the county of Pictou, and who afterwards removed from Lunenburg to St. John's, Newfoundland.*

* Statistical account of the congregations in the Presbytery of Halifax, 1837, page 48. *Home and Foreign Record*, March, 1863.



CHAPTER III.

PRESBYTERY OF TRURO. — ITS ORIGINAL MEMBERS. —
NOTICES OF REV. MESSRS. COCK, SMITH, GRAHAM,
AND GILMORE. — ORGANISATION OF THE PRESBYTERY
OF TRURO. — NOTICES OF MEMBERS AFTERWARDS
ADDED, REV. MESSRS. MUNRO, WADDEL, ROBSON,
LAIDLAW AND DOUGLAS.



SIXTEEN years after the presbytery met, by which Mr. Comingoe was ordained, another presbytery was organised in Nova Scotia. This was the Associate or Burgher Presbytery of Truro. It consisted at first of three ministers, the Rev. Daniel Cock, the Rev. David Smith, the Rev. Hugh Graham, and two ruling elders, Messrs. John Johnston and John Barmhill. Two other ministers, the Rev. George Gilmore, and the Rev. James MacGregor, were present and took part in the proceedings, but were not members of the presbytery. Of Mr. MacGregor, who had just come to the Province as a missionary from the General Associate or Antiburgher Synod, an account will be given in a subsequent chapter. In the present chapter we give an account of Messrs. Cock, Smith, Graham and Gilmore, of the organisation of the presbytery, and also of four other ministers who were afterwards added to its roll previous to the year 1817.

Mr. Cock was a native of Clydesdale, Scotland, and studied theology under the Rev. Ebenezer Erskine, who was for a short time Professor of Divinity for the Associate Synod. His fellow students in the class, which met at Sterling in 1748, were Mr. John Brown, afterwards minister of Haddington,

and Professor of Divinity ; Mr. William McEwen, afterwards minister in Dundee, and author of a well-known treatise on the Types ; and Mr. Hugh McGill, who became minister of Clennanees, in Ireland.* Before he received a pastoral charge, Mr. Cock was appointed clerk of the Presbytery of Glasgow, and afterwards clerk of the Associate Synod. In 1752 he was ordained minister of Cartsdyke congregation in Greenock, and was elected moderator of the Associate Synod in 1755. In 1767 the Synod, having received petitions from Nova Scotia and other British colonies for a supply of ministers, appointed Mr. Cock, at its meeting in August, "to set out for America in about six weeks or two months hence, or as soon thereafter as he can be in readiness, and an opportunity of a ship offers." He was instructed to remain in America about a year and then return, unless the synod saw cause to lengthen or shorten his appointment.

Various circumstances prevented him from fulfilling the appointment within the time prescribed. It was renewed in 1769, when the Rev. David Smith was appointed to accompany him. He now proceeded to Nova Scotia, and arrived, in 1770, in the township of Truro, where Mr. Kinloch had previously laboured. Mr. Cock received from the people of Truro a call to be their pastor. For his support they bound "themselves, their heirs, executors, administrators, and assigns to pay the full sum of sixty pounds for the first two years, seventy for the next two years, and eighty for the time to come, one half in cash and the other half in neat stock or produce at cash price." He accepted the call, returned to Scotland for his family, and was loosed from his charge in Greenock.† Returning to Nova Scotia he entered upon his pastoral labours as minister of

* McKelvie's Annals and Statistics, p. 664.

† He was succeeded in Greenock, first by the Rev. William Richardson, and then by the Rev. William Willis, father of the late Principal Willis of Knox College, Toronto.

Truro in 1772. He succeeded in gathering around him a good congregation, to whom he continued to minister till 1798, when he obtained as colleague the Rev. John Waddell. He died in 1805, at the advanced age of eighty-eight. He is described by Dr. MacGregor as a man "of warm piety, kind manner and primitive simplicity."

Mr. Smith, who was appointed a missionary along with Mr. Cock in 1769, had studied under the Rev. James Fisher, who, in 1749, succeeded Mr. Erskine as Professor of Theology of the Associate Synod. He was ordained minister of the Burgher congregation in St. Andrew's in 1764, and two years afterwards was elected moderator of the Associate Synod. He was also clerk of the Presbytery of Dunfermline. Although appointed in 1769, he did not leave Scotland till 1771, in which year he arrived in the township of Londonderry, on the north side of Cobequid Bay. He received and accepted a call from the people there, who had originally come from the north of Ireland, and who are described as being decidedly Presbyterian, and, generally speaking, religious. While Mr. Cock was absent in Scotland Mr. Smith supplied the congregation of Truro as well as his own. He laboured as pastor of Londonderry from 1771 till his death, which occurred in 1795, in the sixty-third year of his age, and the thirty-first of his ministry. He is said to have possessed considerable strength and acuteness of intellect, and a thorough acquaintance with systematic divinity ; and to have been remarkable for promptitude and resoluteness in obedience to the call of duty ; and also to have had his share, like his Master, of men's ill-will as well as of their kindly regards. His death was considered "not so much the effect of any particular disease, as the waste and wreck of nature in a constitution never robust, and worn out in a service in which he had exerted himself above many."

Besides labouring in their own congregations in Truro and Londonderry, Messrs. Cock and Smith occasionally sup-

plied with preaching the settlers in other localities, as in Cumberland, Tatamagouche, Pictou and Cornwallis. For thirteen years after their settlement, during which occurred the war between England and its American colonies, whose independence as the "United States" was acknowledged in 1783, no other Presbyterian ministers seem to have come to Nova Scotia.

But soon after the close of the revolutionary war, the Rev. Hugh Graham arrived. He was born in 1755, at Slateheuch, West Calder, Scotland; and studied at the Edinburgh University, and in the Theological Hall, Haddington, under Professor John Brown. He was licensed in 1781, and afterwards received two calls, one from South Shields in England, and the other from Cornwallis, Nova Scotia. The matter of the competing calls having been referred to the Associate Synod in 1785, the decision was given in favour of that from Cornwallis. Without delay Mr. Graham sailed from Greenock, arrived in Halifax after a tedious passage, and preached his first sermon in Cornwallis on the 29th August, 1785. "This extensive township (says Haliburton), is bounded on the north by the Bay of Fundy, on the east by the Basin of Minas, on the west by Aylesford, and on the south by the Horton River. It was settled at the same time with Horton, by persons who emigrated from the same colony—Connecticut. They sailed together in a fleet of twenty-two vessels, conveyed by a brig of war, mounting sixteen guns, commanded by Captain Pigot. They arrived on the 4th June, 1760, and took possession of the lands formerly occupied by the Acadians. At the place where they disembarked (a point of land near the town plot of Cornwallis) they found sixty ox-carts, and as many yokes, which the unfortunate French had used in conveying their baggage to the vessels that carried them away from the country; and at the skirts of the forest heaps of the bones of sheep and horned cattle, that, deserted by the owners

had perished in winter for want of food. They also met with a few straggling families of Acadians who had escaped from the scrutinizing search of the soldiers at the removal of their countrymen, and who, afraid of sharing the same fate, had not ventured to till the land, or to appear in the open country. They had eaten no bread for five years, and had subsisted on vegetables, fish, and the more hardy part of the cattle that had survived the first winter of their abandonment." *

In Cornwallis Mr. Graham found, as he wrote soon after his settlement, a number of very intelligent, serious Christians among his hearers, and also a spirit of religious inquiry, and he did not regret coming to this field in obedience to the Synod. His position, however, soon became uncomfortable in consequence of the mixed character of the population, the inroads of sectaries, and the presence of a few troublesome persons in his congregation. Application was therefore made to the Synod to recall him, and he was invited to return to Scotland. But an improvement now took place. The two or three persons who were authors and fomenters of the troubles were got quit of. He therefore abandoned the resolution of leaving Cornwallis, and continued to labour there till 1800.† In this year he accepted a call to the united congregation of Stewiacke and Musquodoboit, in the neighbourhood of Truro. His new congregation increased to such an extent that it became necessary to divide it into two. The division took place in 1815, when the Rev. John Laidlaw became pastor of the Musquodoboit branch ; Mr. Graham retained the Stewiacke branch under his care, and continued its pastor till 1829, when he died in the seventy-fifth year of his age. He is described as a "good minister of Christ," a man of peace, and an eminent example of meekness and piety, sound in doctrine, earnest in teaching, and truly devoted to the spiritual welfare

* Haliburton's History of Nova Scotia, vol. ii., p. 120.

† At Cornwallis he was succeeded by the Rev. Mr. Forsyth.

of his flock. In a letter addressed to the Rev. John Brown, Whitburn, he gives a specimen of the hard service of ministers in his day: "In October, 1793, in company with my old friend Mr. Munro, now gone to rest, I set out (it was on a Friday about noon, and the day hot) and travelled to a port where we expected to take a passage to Cornwallis, but were disappointed. Under a heavy rain we took into the woods on foot, and after walking five miles we halted for the night in a mud hut, wet as we were. Next morning we were on the way again after the breaking of the day, having with us two young men who carried our saddle-bags. We travelled all day, not halting more than five minutes at a time, in a path obstructed by stumps, roots, and dubs, and came to a friendly house some time after it was dark. Here Mr. Munro stopped on purpose to preach next day in the settlement, namely, Newport. Having travelled that day on foot about forty miles, I got a horse from my friend, and proceeded four or five miles to another friend's house. The family were now in bed, but I soon met with a very friendly reception. Next morning I got a horse and was on my way before sunrise, and after changing horses once and again in the course of twenty-five miles, I was at my own church by twelve o'clock, and preached a sermon. It was the Sabbath before the Sacrament Sabbath, which made it the more necessary for me to be at home; and, after all, I felt none the worse for it. Many a time, summer and winter, since I came to this place, have I walked eight or ten miles on a Sabbath morning, and gone through all the exercises of the day. I have thought upon it that when I was trudging through the moors on foot as a hearer of yours I was then training up to be a preacher of the same word, and in somewhat similar circumstances." *

The Rev. George Gilmore was a native of the county of Antrim, Ireland, born about the year 1720. He appears to

* Robertson's History, p. 39.

have studied theology in Edinburgh, in 1763. Having been licensed as a preacher, he sailed for America in 1769. His voyage occupied upwards of eleven weeks ; the winds were contrary, provisions ran short ; the Sabbath was desecrated, and profanity abounded to such an extent that he thus writes in his diary : " I may very properly say that Satan, that old Serpent, was loosed out of the bottomless pit. For one of his emissaries, being prompted by the same spirit, uttered such horrid blasphemies and unheard of imprecations as nothing perhaps could equal ; nay, Lucifer himself could not blaspheme more." On the 9th of September he reached Philadelphia, where he met with great kindness. He preached in Blanford and other places till 1773, when he was ordained by the Presbytery of Boston, and was for some time minister at Voluntown in Connecticut. On the outbreak of the revolutionary war he took the side of the Loyalists, was therefore denounced as a Tory by the Governor of Connecticut, assailed by the mob, and obliged to flee from the State, leaving behind his property, which he valued at £1,000. In Nobletown, State of New York, to which he betook himself, he preached till the defeat of General Burgoyne, when, being recognised as a Loyalist, he was "stopped from exercising the office of the ministry, but was enabled to support himself and family by keeping a school until the capture of Lord Cornwallis, when his enemies, encouraged by success, obliged him to make his escape through the woods to Canada, leaving his family at the mercy of enemies, who had little or no feeling for the unprotected." On his arrival in Canada he took up his residence at Sorel, where he was rejoined by his family, and where he officiated for a time as chaplain to the garrison. Here he delivered a discourse, afterwards published in London, before a lodge of Freemasons, "where beneficence and kindness were not wanting to the preacher," as he states in the preface. From Sorel he went to Quebec, but finding no favourable

opening for the exercise of the ministry he removed to Nova Scotia in 1784.

On his arrival in Nova Scotia he presented a memorial to Governor Parr, in which he thus describes the trials to which, as a Loyalist, he had been subjected, and his reasons for coming to this Province: "Being a member of the Kirk of Scotland, and one of his Majesty's liege subjects, by adhering to whom he and his family have been reduced to very low circumstances indeed, oftentimes suffering cold, hunger and nakedness, deprived of our earthly all, and at last were obliged to fly into Canada and take refuge under the British flag, almost at the conclusion of the late unhappy contest in America, as another persecuted Loyalist, and having no benefice settled on him in the line of his function, nor any emolument vouchsafed, save rations and some clothing from Government, he and his family (being eight in number) have been induced to come to Nova Scotia, for which he had declared his preference as a place which seemed to him to be the most likely of affording a living to him in the execution of his office." He obtained a grant of land at Ardoise Hill, near Windsor, and commenced to preach there and throughout the surrounding neighbourhood, in barns in summer and in private houses in winter. The people to whom he ministered were little able to support him; and he and his family were often reduced to great straits. He says that, in 1785, he travelled on foot to Halifax, and offered his land and house in security for a single barrel of flour and some pork, but was refused. In a letter to the Rev. Mr. Russell, of Halifax, dated 13th June, 1786, he refers to the state of affairs in his field of labour, and to the contemplated organisation of a presbytery: "There be (he says) some members of our Church here by profession and but few in reality. Persons are loath to appear in the profession of our holy religion, lest they should bring on themselves the odious names of oddity and singularity. Such are very cautious to

avoid reproaches of this kind. The more part incline to go in the broad way leading to destruction, than to take the narrow path of true piety and virtue. So contrary and opposite is the human race to the best good and their only interest. Four men have been nominated as elders, to whom the multitude object nought with regard to their standing as to Christianity and morality." "As to matters of intelligence, but a few days have elapsed since I received a second epistle from the Rev. Mr. Cock, as a reply to my letter on the expediency of us Presbyterian ministers in Nova Scotia forming a convention. The Rev. Synod, from whom he received his authority to preach, have seen fit, by the last arrival of one of that order, to transmit a renewal of synodical powers of constituting a presbytery on this side of the water. And in order to effect this our Rev. father and brother, Mr. Smith, has gone to Cornwallis to prepare and ripen matters, both as to the instalment of our Rev. brother, Mr. Graham, over that people and forming of the first Presbytery. I hope that you and I will be favoured with a brotherly invitation to attend on the solemn inauguration." Mr. Russell, to whom this letter was addressed, was a minister of the Church of Scotland, and at this time pastor of the Protestant Dissenting Meeting House, Halifax. He and Mr. Gilmore occasionally assisted each other at communion seasons. Thus he writes in his diary: "Sabbath, 13 May, 1786. Assisted brother Russell at his sacrament in Halifax. Had much pleasure in serving one of the tables. The Lord's presence was with us, and the whole table work was conducted with solemnity and order. In the afternoon was enabled to preach from Romans viii., and last two verses." "Sabbath, 1st October, 1786. The Rev. Mr. Russell from Halifax assisted me, who preached on Thursday, the fast day preceding the celebration, on Joel ii. 16. And on Saturday he preached from Psalm lxxiii. 28. On Sabbath evening he

preached a very excellent sermon to us upon 'drawing back,' from Hebrews x. 39."

In December, 1787, Mr. Gilmore undertook a voyage to Britain to press his claims on the Government for compensation of losses sustained by him as a Loyalist. He succeeded in obtaining a pension of £40 sterling, which he enjoyed till his death. While in Scotland he was invited to preach by ministers of the Established Church, and met with several of the Secession ministers. He was gratified by the attention shown to him. He writes in his diary: "Wednesday, February 6th, attended the Rev. Presbytery of Glasgow; was invited by the Moderator, in the name of the Presbytery, to dine with them in the Tontine Tavern, which I accordingly did. Had agreeable society with the Presbytery, and we parted seasonably as brethren." He returned to Nova Scotia in 1788, and resumed his ministerial work. In 1791 he removed to Horton, where he lived and laboured till his death, which occurred in September, 1811. He had reached the ripe age of ninety-one. He retained his faculties to the last, and conducted family worship the night before he died. During his lengthened and eventful life he had many trials, but he was cheered by the assurance that they were designed for his good, and by the hope of the heavenly rest. A few years before his death he thus describes his feelings in a letter written to his daughter: "Were we not to meet with discouragements in our pilgrimage journey through life, we should not vehemently long to arrive at the land of rest and light to the wearied traveller. But there remaineth a rest for the people of God, a rest of perpetual activity, singing and praising evermore, singing without wearying and praising without alloy."*

* For the materials of this notice of Mr. Gilmore we are chiefly indebted to a series of articles by Dr. George Patterson, in the *Christian Instructor* for 1860.

Of the organisation of the Presbytery of Truro, a full account is contained in the following minutes copied by Dr. Robertson from the original record:*

“Truro, in the District of Colchester, County of Halifax, Province of Nova Scotia, North America, A.D. 1786.

“There having been a free and friendly conversation held at Truro, upon the 26th day of June last, at the house of the Rev. Daniel Cock ; present : the said Rev. Daniel Cock, minister of Truro ; the Rev. David Smith, minister of Londonderry ; Rev. Hugh Graham, minister of Cornwallis, together with the greater number of elders of the congregation of Truro, respecting the expediency of having a presbytery constituted in this part of the Province, as hitherto there never had been any higher ecclesiastical court than that of a kirk session. After a considerable time spent in free conversation and serious deliberation respecting the matter, it was agreed that the ministers present, together with representatives from the eldership in each congregation, where they had an eldership formally ordained, should meet for that purpose at Truro, upon Wednesday, the second day of August first coming. It was further agreed also, that the Rev. Daniel Cock should open the meeting by preaching a sermon in the forenoon ; that the day should be set apart for fasting and prayer by as many as could possibly attend ; and that the afternoon should be spent in public prayer by each of the ministers, one after another, with singing of Psalms in the interval between public prayer.

“Accordingly, when the appointed time came at Truro as aforesaid, eleven o'clock a.m., after public praise and prayer, the Rev. Daniel Cock preached a sermon from Psalm cxxii. v. 5 : ‘For there are thrones of judgment, the thrones of the house of David.’ After prayer and praise and pronouncing

* History of the Mission of the Secession Church in Nova Scotia, pp. 25-28.

the blessing, the ministers present retired for a little, and by this time there being other two ministers of the Presbyterian denomination come up, viz., the Rev. George Gilmore, who officiated at Windsor, in the county of Hants, and the Rev. James MacGregor, who had lately come from North Britain with a design to officiate in the settlement at Pictou (now called Tinnmouth), in the county of Halifax: It was agreed that the Rev. George Gilmore should begin the afternoon service by public praise and prayer; that he should be succeeded by the Rev. Hugh Graham; he by the Rev. James MacGregor, and that the exercise should be concluded by the Rev. David Smith, which was done accordingly. After the dismissal of the congregation, the ministers present entered upon the consideration of the design of their meeting at this time, and after some consideration it was agreed that a moderator and clerk should be chosen *pro tempore*, upon which the Rev. Daniel Cock was chosen moderator, and the Rev. David Smith, clerk. After the constitution of the presbytery by prayer by the Rev. Daniel Cock, moderator, they proceeded to make up the roll, and there were present the Rev. Messrs. Daniel Cock, of Truro; David Smith, of Londonderry; Hugh Graham, of Cornwallis; James MacGregor, of Pictou, and George Gilmore, of Windsor, ministers; only Mr. George Gilmore is for the present admitted as a correspondent member; of elders, John Johnston, from the session of Truro, and John Barmhill, from the session of Londonderry, whose names being called, and all present, they took their seats accordingly.

“The moderator declared from the chair the presbytery to be constituted precisely on the footing of Presbyterian principles, as contained in, and founded upon, the Scriptures of the Old and New Testament, as exemplified in the Westminster Confession of Faith, Larger and Shorter Catechisms, Form of Church Government and Directory for Worship,

Government, and Discipline, as attained to and practised by the Church of Scotland in her purest times, and by the name of the Associate Presbytery of Truro.

“And that, in our present situation, this presbytery, as now constitute, be the last court of resort in this Province until such times as their number be so increased, that it be expedient to divide into different presbyteries, and to have a synod erected.

“Resolving at the same time to hold correspondence, as a sister Church, with such as either in Britain or Ireland, or on the continent of America, give evidence of their stedfast adherence both to the doctrines, worship, discipline, and government of the Church of Scotland, contained in her standards.”

Six years after the organisation of the Presbytery of Truro, another minister was added to the number of its members. This was the Rev. James Munro. Mr. Munro was originally a minister of the Church of Scotland. He was a native of Orbiston, near the banks of the Spey, and was ordained minister of Pluscarden chapel-of-ease, on the 18th June, 1781. In 1785 he came to America, and became pastor of a congregation at West Nottingham, on the frontiers of Maryland, in connection with the Synod of New York and Philadelphia. He afterwards came to Nova Scotia, and, in 1792, his name was added to the roll of the Presbytery of Truro, by appointment of which he supplied for a time the congregations of Onslow, Musquodoboit, Upper and Middle Stewiacke, giving a fourth of his time to each. In 1807 he was settled in the town of Antigonish, county of Sidney, to the east of the county of Pictou, where he continued to labour till his death, which occurred on the 17th May, 1819, in the seventy-second year of his age. He is described as a faithful and laborious minister of the Gospel; decidedly Calvinistic and evangelical in his opinions, strict in discipline, upright and honourable himself,

and, perhaps imprudently, severe on the opposite qualities in others.*

The next ministers who became connected with the Presbytery of Truro were the Rev. John Waddell and the Rev. Matthew Dripps. Mr. Waddell was born in the Kirk of Shotts parish, Lanarkshire, celebrated as the scene of the conversion of five hundred persons in consequence of a sermon preached on a communion Monday by the Rev. John Livingston. He studied in Glasgow College, where he obtained the degree of Master of Arts. He studied theology at Selkirk under Dr. George Lawson, who succeeded the Rev. John Brown as Professor of Theology of the Associate Synod. He was licensed by the Presbytery of Glasgow, ordained as an evangelist on the 16th May, 1797, and, on the following June, appointed a missionary to Nova Scotia. Mr. Dripps was a native of Clydesdale, studied theology with Dr. Lawson, and was ordained in the same year with Mr. Waddell for the Nova Scotia mission. They sailed for New York, where they arrived in September. Strong inducements were held out to them to remain there, but they came to Nova Scotia—Mr. Dripps in October, and Mr. Waddell in November.

Mr. Waddell received two calls, one from the united congregations of Stewiacke and Musquodoboit, and the other from the united congregations of Truro and Onslow. The Presbytery decided in favour of the latter, and he was inducted, as Mr. Cock's colleague, on the 16th November, 1798. In the course of years the congregation became so large that a division was made into two independent congregations. Mr. Waddell retained the pastoral charge of Truro till 1836, when, having been disabled by a fall, he resigned the active duties of the ministry. During the remaining six years of his life he lived in retirement, but still continued to take a lively interest in the spiritual welfare of the flock he had long tended. He

* Robertson's History, page 60.

died in 1842, in the seventy-seventh year of his age. He is described as a plain, practical preacher, skilful in dividing the word of truth ; and, as a pastor, patient, indefatigable, kind, and sympathetic.

Mr. Dripps received a call from the united congregations of Stewiacke and Musquodoboit, but the Presbytery of Truro delayed action upon it, in consequence of his having declared himself unequal, in point of health and strength, for the necessary fatigue of this charge ; and the synod in Scotland, on hearing of his illness, sent an expression of their sympathy, and stated that, if it was judged necessary for his health that he should return to Scotland, they would assist in defraying the expenses of his journey, and welcome him back. He preferred, however, to remain ; and for a time he laboured as an evangelist. Among other places he visited Montreal, Quebec, Prince Edward Island, and the Bay of Chaleur, having at times only an Indian for his guide, sleeping with him in his wigwam, and sharing the contents of his wallet. His health having been restored, he accepted a call to Shelburne, into the pastoral charge of which he was inducted in July, 1805.* The town of Shelburne lies about one hundred and fifty miles west of Halifax, at the head of Shelburne harbour, which is said to be one of the best in America. Here a settlement had been made by Colonel McNutt, in 1764, to which he gave the name of New Jerusalem ; and here, cut off by a distance of two hundred miles from his nearest co-presbyter, Mr. Dripps continued to labour for twenty-three years, amidst great disadvantages. He is said to have been an eminently good man. He died on the 9th of May, 1828.

The next minister whose name was added to the roll of the Presbytery of Truro was the Rev. James Robson. Mr. Rob-

* Previous to 1788 a church had been erected in Shelburne in connection with the Church of Scotland, in which the Rev. Mr. Fraser, who had been a chaplain in the 71st regiment during the Revolutionary War, officiated. Of the early struggles of the congregation here a notice will afterwards be given.

son was a native of Kelso, studied in the University of Edinburgh, and under Dr. Lawson in the theological hall, Selkirk. In 1803 he was ordained minister of Lochwinnoch; but, having previously felt desirous of going as a missionary to America, and difficulties arising in his congregation, he, in 1811, accepted an appointment in Nova Scotia, where he arrived on the 21st October of the same year. On the 13th May of the following year he was inducted to the pastoral charge of a congregation in Halifax, which under his ministry soon became highly respectable, both as to numbers and character. Its peace was afterwards disturbed, and in consequence he demitted his charge in 1820 and removed his residence to Pictou. He did not again accept the pastoral charge of a congregation, but preached frequently in different places where there was special need. He was appointed clerk of the Synod of Nova Scotia when it was organised in 1817, and continued to hold this office till his death, which occurred on the 8th December, 1838, in the sixty-third year of his age. "He was (writes the Rev. Mr. McKinlay) truly a good man. The qualities he possessed were marked and defined. No person acquainted with him ever so slightly could mistake what he was. He was sincere, upright and, when it became necessary to express his sentiments, open and unreserved. Exceedingly punctual and exact in all that he had to do, he proved a very efficient clerk of synod, which office he continued to hold till his death. He was judicious and possessed of accurate and extensive information. If there was any point on which he conceived himself ignorant, he made no pretensions of knowing it. As a preacher he was clear, neat, attractive and instructive."*

Two other ministers were added to the Truro Presbytery before its union with the Presbytery of Pictou and the organisation of the Synod of Nova Scotia in 1817. These were the Rev. John Laidlaw and the Rev. Robert Douglas. Mr. Laid-

* Robertson's History, pp. 66-72.

law had been formerly connected with the Relief Church. He was ordained in 1802, and was minister of the Relief congregation in Banff, from which he was translated, in 1805, to Dunning. He then joined the Associate Synod with a view of going as a missionary to Nova Scotia, to which he was sent in 1814. Next year he was inducted to the pastoral charge of the Musquodoboit congregation, which had formed part of Mr. Graham's charge. He is spoken of as a superior preacher, meek, humble and faithful ; but his connection with Musquodoboit was unhappy and short-lived. Soon after the organisation of the Synod of Nova Scotia he removed to the United States, and died at Pittsburgh in the year 1824. Mr. Douglas was a native of Roxburghshire, and studied theology with Dr. Lawson. Having obtained license as a preacher he was ordained by the Presbytery of Kilmarnock, and sent to Nova Scotia, in 1816, by the Associate Synod. In the same year he was admitted to the pastoral charge of the congregation of Onslow, which till this time had been connected with the Truro congregation, and under the care of Mr. Waddell. Here he laboured till 1821, when he accepted a call to the united congregations of St. Peter's, Bay Fortune, and Cove Head, in Prince Edward Island, of which the Rev. Mr. Gordon, of the Presbytery of Pictou, had previously been pastor. After a thirty years' toilsome, faithful and successful ministry, he died on the 17th September, 1846, in the sixty-fifth year of his age.*

* It is worthy of notice, that, notwithstanding their arduous labours, the average age of the seven members of the Truro Presbytery, of whom notices have been given, was nearly seventy years.



CHAPTER IV.

PRESBYTERY OF PICTOU.—ITS ORIGINAL MEMBERS.—NOTICES OF REV. JAMES MACGREGOR, D.D., REV. MESSRS. DUNCAN ROSS AND JOHN BROWN.—ORGANISATION OF THE PRESBYTERY OF PICTOU.



NINE years after the organisation of the Presbytery of Truro, which was connected with the Associate or Burgher Synod of Scotland, another presbytery was organised, which was connected with the General Associate or Anti-burgher Synod. This was the Associate Presbytery of Pictou. It consisted at first of three ministers and one ruling elder. One of the ministers was the Rev. James MacGregor, who had come to Nova Scotia in 1786; the other two were the Rev. Duncan Ross and the Rev. John Brown, who were sent by the Anti-burgher Synod, and arrived in Nova Scotia in 1795. To an account of the lives and labours of these three ministers, and of the organisation of the Presbytery of Pictou, we devote the present chapter.

Mr. MacGregor* was born in 1759 at Portmore, in Perthshire, Scotland. His father had been brought to the knowledge of the truth through the instrumentality of the Rev. Ebenezer Erskine, and was an earnest, active Christian, as was his mother also; both, it is said, were accustomed to travel about eighteen English miles, almost every Sabbath in summer, to hear the Gospel preached. He passed the usual curriculum of

* Full details of the life and labours of Mr. MacGregor are found in Notes written by himself quoted in Dr. Robertson's History of the Mission of the Secession Church in Nova Scotia; and in the interesting and valuable memoir of him written by his grandson, Dr. George Patterson.

study at the University of Edinburgh, and afterwards studied theology under the Rev. William Moncrieff, Professor of Divinity to the General Associate or Anti-burgher Synod. About the year 1784 he received license as a preacher of the Gospel, and, in 1786, was appointed a missionary to Nova Scotia. The following is the account of his appointment, given by himself:—"In the fall of 1784 the settlers of Pictou sent a petition to Scotland for a minister who could preach Gaelic and English; and committed it to the charge of Bailie John Buchanan and John Pagan, two respectable inhabitants of Greenock, directing them to apply to any Presbyterian court, from whom they could obtain the most suitable answer to their petition. These gentlemen, after consulting with one another, their friends, and ministers of different denominations, laid the petition before the General Associate Synod in May, 1786, craving that I (being the only preacher under the inspection of the synod) might be appointed to Pictou. After some deliberation and conversation, the synod unanimously granted the petition, appointed me to Pictou, and ordered the Presbytery of Glasgow, without delay, to take me upon trials for ordination; and, being ordained, that I should take the first opportunity of sailing for Nova Scotia."

"I was thunderstruck (he says) by this decision of the synod." He had thought that he was called to preach to the Highlanders of Scotland, but afterwards reflected that there was no opening of consequence among the Highlanders at home, and that souls were equally precious everywhere. He therefore consented to proceed to Nova Scotia, although not without serious misgivings. "I resolved (said he) to go; but still overwhelming difficulties were before me. The mission was vastly important, and I was alone, and weakness itself. I had to go among strangers, probably prejudiced against the religious denomination to which I belonged. Though the synod told me, and I felt its comfort too, that I was not sent

to make Seceders, but Christians; yet, as there was no minister before me, except two or three Burgher ministers, nor any likely to come after me, with whom I could have communion, I felt as an exile from the Church. Besides, Nova Scotia was accounted so barren, cold, and dreary, that there was no living in it with comfort. Isaiah xli. 14, was my support: 'Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.'"

Having been ordained by the Presbytery of Glasgow, Mr. MacGregor set sail for Halifax on the 3rd of June, 1786, in the brig *Lily*. Along with him in the cabin were five military officers and two gentlemen emigrants. He had no reason to complain of their civility, but abundant cause to bewail their impiety. "Songs, cards, drunkenness, and often horribly profane swearing, were their common afternoon employment." On board the *Lily* there was little appearance of a Sabbath. "No Sabbath at sea," was the common reply of the sailors to such of the passengers as accused them of profaning it. Arrived at Halifax, he found no improvement. "The immorality of Halifax (he says) shocked me not a little, and I hastened out of it, hoping better things of the country." A journey of sixty miles, over bad roads, through magnificent forests, brought him to Truro. There he was received with great kindness by Mr. Cock, the Burgher minister, who, however, was not a little chagrined at his refusal to unite with the presbytery about to be organised, and who was the more disappointed as he was the writer of the petition which the Pictou people sent home, and never doubted but that the person it would bring out would sit in the presbytery with him. In company with Mr. Cock, he next visited Mr. Smith, the Burgher minister at Londonderry, who "proposed several judicious considerations" to induce him to join the presbytery, which was to meet in a fortnight, but without effect. He consented, however, to attend the presbytery, to preach, and

to converse with the members on the points of difference, and accordingly his name is recorded in the minutes as having been present when the Burgher Presbytery was organised in Truro on the 2nd of August, 1786.

At last, with much difficulty, he reached Pictou, the place of his destination. He was disappointed to find that this was not a town, but a township where nothing was to be seen but woods growing down to the water's edge. Nowhere were two houses without woods between them. Appearances were so discouraging that he contemplated returning to Scotland. "Nothing (said he) but necessity kept me there; for I durst not think of encountering the dangerous road to Halifax again, and there was no vessel in Pictou to take me away, and, even had there been one, I had not money to pay my passage home." From Squire Patterson, who with his wife received him with Christian kindness, he received the following account of the people among whom he came to labour:—

"The first settlers of Pictou were about a dozen families from Maryland, in the year 1765. In 1773 came the ship *Hector* loaded with Highlanders from Lochbroom, sent out by the Philadelphia Company to settle a large grant of theirs in Pictou. But many of them left for Truro, Onslow and Londonderry townships in Colchester, for the families who had been in Pictou before could not afford winter provision for a third part of them; but they almost all returned after some years. Many of these settlers suffered incredible hardships in bringing provisions from Colchester without roads, horses or money, but earning them by hard labour. One or two years afterwards there arrived about fifteen families, emigrants from Dumfriesshire to St. John, now Prince Edward Island, who had been almost starved to death there, and gladly exchanged total want for the scant allowance of Pictou. In the fall of 1783 and spring of 1784 came about twenty families of soldiers, mostly Highlanders, who had been disbanded after

the peace with the United States in 1783, and some of their officers having half-pay. The summer brought eight families by way of Halifax. There were a few of the families Roman Catholics, Episcopalians, etc.; but they were mostly Scotchmen and Presbyterians."

Without delay Mr. MacGregor entered upon the discharge of his duties among the settlers of Pictou, faithfully preaching the Word and visiting from house to house. There were many things to render his position uncomfortable. With difficulty he could find a lodging place with even scanty accommodation. Public worship had to be conducted for some time in the open air, as no church building had been erected. When winter set in, and the snow was two or three feet deep, temporary shelter was provided; but many of the people, being unprovided with snow-shoes, could not meet in any central place. A circulating plan of preaching was therefore adopted, which rendered it necessary for him to remain six weeks out of eight away from his home; depriving him of opportunities for study, and exposing him to frequent and excessive cold. More serious annoyance and vexation were caused by a set of profligates, at the head of whom were the gentlemen of the army, whose enmity to the Gospel grew fast, and in a short time became outrageous. Before the end of the winter some of them threatened to shoot him, and to burn the house in which he lodged. He was, moreover, deprived of the comfort which might have been found in fellowship with brethren in the ministry, for there were none in his immediate neighbourhood, and his refusal to identify himself with the Burgher Presbytery had produced an undue irritation between him and the ministers of Truro and Londonderry.

He had, however, the satisfaction of finding that his labours were not in vain. As the result of his pastoral visitations, family worship was commenced, or resumed by many who had previously neglected it. He found more friends of

the Gospel than he expected. Many were under deep concern about eternal realities, and anxious to find the narrow way. The Scriptures were attentively studied. In the course of time two church buildings were erected, a church session organised, and the sacrament of the Lord's supper, as well as baptism, dispensed. Those who had given him most annoyance disappeared at the commencement of the war in 1793.* "Then (he says) the Governor raised a regiment to help in the war. A recruiting party came to Pictou, and our drunken vagabonds, almost to a man, readily embraced the opportunity to re-enlist that they might enjoy the miserable life they had before led in the army. In a few months we got clear of them, and I believe not one individual of those who were sober and industrious enlisted."

Mr. MacGregor was dependent for his support on the voluntary contributions of his people; but, as these were neither large nor punctually paid, he found himself at times in straitened circumstances; yet he was so attached to his flock that he was contented with what they gave. "In November (he says) I received the first money for preaching in Pictou—a part of the first year's stipend. I lived a year and a quarter here without receiving a shilling, and almost without giving any. I ought to have received forty pounds of cash for the preceding year (with forty pounds worth of produce), but twenty-seven were all that I received. The truth is it could not be gotten. The price of wheat was then six shillings, and some of them offered wheat for three shillings, to make up their share of the stipend, but could not obtain it. Almost all the twenty-seven pounds were due by me to some necessary engagement of charity which I was under. My

* On the 18th April, 1793, three months after Louis XVI. was beheaded, Governor Wentworth received instructions from Mr. Dundas that the French Republic had declared war against England on 1st February last, and that he was authorised to raise a provincial corps, of which he was to be colonel.—Haliburton, I., p. 271.

board, which was my chief expense, was paid from the produce part of the stipend, which was not so difficult to be obtained as the cash part. But even of the produce part there was nigh ten pounds deficient. I plainly saw that I need never expect my stipend to be punctually paid; indeed, scarcely anything is punctually paid in this part of the world. It is a bad habit, ill to forego. But my mind was now so knit to them, by the hope of doing good to their souls, that I resolved to be content with what they could give."

It was a great advantage to the people of Pictou that Mr. MacGregor was able to preach both in Gaelic and English; but this increased his labour, and also awakened jealousies. "Preaching in two languages (he says) and in two places so far distant from one another, created me many difficulties, for everything I wished the whole people to know needed to be told them four different times, viz., in the two languages of the two places. Though I preached two sermons every Sabbath, yet the people heard but one sermon in two weeks, except those who understood both languages. Even this circumstance was sometimes productive of trouble; for some, who were backward to support the Gospel, insisted that they, who understood both languages, should pay a double share of stipend. Sometimes the Highlanders complained that I did not give them their due of the public services, but the rest complained that they got too much, and it was impossible to carry always with such an even hand as to please both parties." At examinations and marriages he made it a rule to speak in one or the other language, according as a preference was indicated, but mentions a remarkable exception: "In one instance only of marriage had I to speak in both languages, telling the man his duties and engagements in English, and the woman hers in Gaelic. How they managed to court, or to converse afterwards, I know not; but they declared to me, and the neighbours confirmed it, that they could hardly speak a single word of each other's language."

For nine years (1786-95) Mr. MacGregor continued to labour before the arrival of any ministers of his own denomination to assist him in missionary work. But, although he had enough to do in his own congregation, he felt constrained to visit several destitute fields in Nova Scotia, St. John, now Prince Edward Island, and Cape Breton. Two years after his settlement a petition was put into his hands from a number of persons in Amherst, craving some supply of preaching. With the consent of his session he resolved to visit them. Amherst is a hundred miles west from Pictou, pleasantly situated on an arm of the Cumberland Bay. Here he found that the settlers were Presbyterians from the north of Ireland, from which they had emigrated on account of tithes and taxes, which they counted oppressive. He describes them as a pious and intelligent people, well satisfied with the rich lands which they occupied, but regretting their destitution of a Gospel ministry. He preached to them three Sabbaths, and on week days ; and also visited them in their dwellings. Before he left them they held a public meeting, signed a petition to the General Associate Synod for a minister, specifying a sum for his maintenance, and requested Mr. MacGregor to transmit it. This he did, on returning to Pictou, and earnestly urged the synod to answer the prayer of the petitioners.

About the summer of 1790 he paid a visit to Prince Edward Island, intending to give two Sabbaths to St. Peter's, and two to Cove-Head. Crossing Northumberland Straits he landed at Charlottetown, the metropolis. This place, he says, he found to be wicked enough for a larger town : swearing and drunkenness abounded. Proceeding to Cove-Head on a hired horse he missed his way, and called at a house for information respecting the residence of Mr. Millar, where he was to stay. The proprietor kindly took him in a canoe across a creek to the house of Mr. Millar, to whom he said that he had brought him what he had been long wishing for,

a Presbyterian minister, and hoped he would do him much good. Mr. Millar thanked him, and when Mr. MacGregor afterwards asked who the gentlemen was, Mr. Millar replied: "It is parson Des Brisay, the Church of England clergyman of the Island, a Calvinistic preacher, a man of liberal sentiments, and of a benevolent disposition." "And where does he preach?" "He rides every Sabbath to Charlottetown, and preaches in the church there." "And why does he not reside in town?" "It is a wicked place, and he is more retired and happy in the country." Mr. MacGregor relates that he afterwards became acquainted with him, and was always welcome to preach in the church at Charlottetown,* "which," he says, "I uniformly did, when I could make it convenient. His kindness ended not—but with his life."

Mr. MacGregor spent six weeks on the Island, preached two Sabbaths at Cove-Head, two at St. Peter's, and two at Princetown. To the last-mentioned place he was induced to go in consequence of a pressing petition which came to him from the people there when about to leave the Island. During the week days he visited and held religious conversation with the people. He found many of them ignorant, and neglectful of religious duties. Some of those born on the Island had never heard a sermon, although nineteen years old. Many children were unbaptised; their parents had long waited for a Presbyterian minister, unwilling that others should baptise them. Mr. MacGregor took great pains to instruct parents presenting their children for baptism, in the nature of this ordinance, and required from them a credible profession of their faith. At the different places visited, petitions were prepared and signed, addressed to the General Associate Synod in Scotland, praying that a minister might be sent to them. These he forwarded on his return to Pictou, and accompanied them with a pressing letter. He urged the sending out of four young ministers, or

* This was a Union Church, in which the Presbyterians had an interest.

some at least, to these congregations whom he represented as perishing for lack of knowledge. He stated also in his letter that Mr. Des Brisay seldom preached except in Charlottetown; that the only other clergyman in the island was a Catholic priest, and that the most Gospel they got was from Methodists. But the petitions and letter were of little avail. "All the answer (he says) I got next summer was, that the Synod sympathized with me, but could find no one willing to come to my assistance." On revisiting Prince Edward Island in 1794, he had the satisfaction of learning that his first visit had produced good results. A considerable change for the better had taken place. Those whom he had met, persevered, and grew in knowledge beyond his expectation. On this occasion he preached in Bedeque, Tryon River, and other places he had not previously visited.

In the following year (1795) he was overjoyed by the arrival from Scotland of two missionaries sent to his assistance by the General Associate Synod. "In June (he says) I heard with joy and wonder of the appointment, and soon of the arrival of Messrs. Brown and Ross. I gave heartfelt thanks to God for his goodness in sending them, and prayed He might make them a blessing. I provided men and horses, and went with great alacrity to meet them. We met Mr. Ross at Truro, in the house of the Rev. Mr. Cock. He informed us that Mr. Brown and his wife had gone to Pictou by water. Next day we returned to Pictou, and very shortly Mr. and Mrs. Brown arrived there also in good health. They all stayed for a little time in Pictou to refresh themselves. Meantime the sacrament of the supper was dispensed. Messrs. Brown and Ross assisted in preaching and serving the tables. The younger part of the congregation were surprised at the exact agreement of the doctrines and prayers of the old and new ministers. They had heard the new ministers with the utmost attention, and they could not observe the least incon-

sistency. It seemed as if my tongue had been in their mouths. I was delighted with this agreeable evidence of their attention in hearing, as I was satisfied of its justice. At the conclusion of this sacrament I could not but admire the goodness of God." He had been alone for nine years. Again and again had he longed, petitioned the Synod, and prayed to God for assistance in his work which was growing in his hands. Every year new calls were coming to him from new places in Nova Scotia, Prince Edward Island, and Cape Breton. In responding to these he had taxed to the utmost his own energies and the patience of his congregation at Pictou, yet little of what was needed could be done. But now that two missionaries of kindred spirit with himself had arrived to co-operate with him, he looked forward to the future with hope and joy.

Mr. MacGregor had now reached the age of thirty-six. During the remaining thirty-five years of his life he continued to labour with unabated fidelity and earnestness as a minister and missionary of the Gospel of Christ. In 1830 the end came; he then fell asleep in Jesus. As he was universally beloved and respected, the intelligence of his death filled many a home with grief and mourning, as for a father and a friend. "Devout men carried him to his burial, and made great lamentation over him." A vast multitude attended his funeral, in reference to which, said the Rev. John MacKinlay, "I shall never forget the peculiarly imposing solemnity of the procession—a dark, dense column of mourners, headed by a few venerable individuals, the particular friends of the deceased, slowly advancing under a brilliant sun and along the pure dazzling snow, to the sacred spot where his mortal remains shall repose till the resurrection." His tombstone in the burying-ground, not far from the church where he preached his last sermon and the house in which he died, bears the following inscription:—"As a tribute of affectionate regard for

the memory of the late JAMES MACGREGOR, D.D.,* the first Presbyterian minister of this district, who departed this life, March 3, 1830, in the seventy-first year of his age and the forty-sixth of his ministry, this tombstone was erected by a number of those who cherish a grateful remembrance of his apostolic zeal and labours of love. When the early settlers of Pictou could afford to a minister of the Gospel little else than a participation of their hardships, he cast in his lot with the destitute, became to them a pattern of patient endurance, and cheered them with the tidings of salvation. Like Him whom he served, he went about doing good. Neither toil nor privation deterred him from his Master's work, and the pleasure of the Lord prospered in his hand. He lived to witness the success of his labours in the erection of numerous churches, and in the establishment of a Seminary from which these churches could be provided with religious instructors. Though so highly honoured of the Lord, few have exceeded him in Christian humility. Save in the Cross of our Lord Jesus Christ he gloried in nothing; and as a public teacher, combining instruction with example, he approved himself to be a follower of them who through faith and patience inherit the promises."

The Rev. Duncan Ross, one of the two missionaries who came to labour with Mr. MacGregor, was a native of the parish of Tarbet, Ross-shire, and took the usual course in the University of Edinburgh. The other missionary, the Rev. John Brown, was a native of the Common of Fossaway, Perthshire, and took his course at Glasgow College. Both studied theology at Whitburn with the Rev. Archibald Bruce. While students of theology, both had been led to devote themselves to missionary work in Nova Scotia, by the affecting appeals from it which they heard while attending a meeting of the General Associate Synod. They were grieved

* He received the title of D.D. from the University of Glasgow in 1822.

at the apparent unwillingness of preachers to respond to these appeals, and therefore entered into a mutual agreement which they committed to writing to devote themselves, when licensed, to missionary work in Nova Scotia. The writing, which was left by mistake in a book in the library of the Divinity Hall, was found by the Librarian, and brought to the notice of Professor Bruce. No time was lost in making sure of their services. Both were ordained as missionaries early in 1795, and, in a few months, arrived in Nova Scotia by way of New York.

On the 7th July, 1795, the three ministers, Messrs. MacGregor, Ross and Brown, with an elder from Pictou, formed themselves into a presbytery. The following is Mr. MacGregor's account of the organisation:—"By the direction of the synod, we, the three ministers, formed ourselves into a presbytery denominated the Associate Presbytery of Nova Scotia. On this occasion I preached on Neh. ii. 20. The session of Pictou appointed one of their number to attend the presbytery. Mr. Ross was appointed to preach at different places in Prince Edward Island, and Mr. Brown at Londonderry and Onslow."

At a meeting of this presbytery, which was usually called the Presbytery of Pictou or Anti-burgher Presbytery, held in 1796, each of the two lately arrived missionaries had two calls presented to him. Mr. Ross had calls from Pictou and Princetown, P. E. I.; Mr. Brown had calls from Londonderry and Amherst. The presbytery decided that Mr. Ross should be settled in Pictou, and Mr. Brown in Londonderry. "Both decisions (says Mr. MacGregor) as contrary to my thoughts as could be, for I had appointed Mr. Ross to Princetown, and Mr. Brown to Amherst. I bowed, myself, however, to the will of Providence." The Amherst people were so disappointed that a number of them sold their farms and went to other parts of the Province and to the United States. There were

now two ministers in the county of Pictou. Mr. MacGregor had charge of the East River, and Mr. Ross of the West River congregation. Both gave supply alternately to the Harbour or town of Pictou, where the East, Middle and West Rivers fall into the Straits of Northumberland; both, also, made missionary excursions throughout the surrounding districts.

Mr. Ross, like Mr. MacGregor, was able to preach in Gaelic as well as in English—a qualification of great importance in the field where he laboured, in which many Highlanders were settled. During his long pastorate he was a faithful and successful minister of the Gospel, and zealous in the cause of education and temperance. It is said that he was the first in Pictou, if not in Nova Scotia, to encourage and form temperance societies, which were much needed to counteract the prevalent usages. He died on the 25th October, 1834, in the sixty-fifth year of his age and fortieth of his ministry: his last public acts were, assisting at the dispensation of the Lord's Supper at the "Harbour," and taking part in the ordination of Mr. Alexander Mackenzie, a student of Pictou Academy, as a missionary to Canada West. In connection with these services he complained of indisposition; when he reached home he felt no better, and medicine proved unavailing to prolong his useful life. He was succeeded in the pastorate of West River by his son the Rev. James Ross, who became Principal of Dalhousie College, Halifax. Another son, the Rev. Ebenezer Ross, became minister of Upper Londonderry.

Of Londonderry, which was the scene of Mr. Brown's labours, Mr. Smith of the Truro Presbytery, who died in 1795, had been the former pastor. Mr. Brown found the congregation in a divided state, but he was successful in restoring concord. The congregation prospered under his ministry, which lasted upwards of half a century. His peculiarly strong attachment to the sphere in which Providence had placed him, he thus

expressed to his colleague, the late Dr. James Bayne: "Were I to choose my life again it would be that of a minister; were I to choose the field of labour, of all the world I would choose America; of all America, Nova Scotia; and of all that I have yet seen of Nova Scotia, I would choose Londonderry." He died in 1848 at the advanced age of eighty-two, after a ministry of fifty-three years. "His death (says Dr. Bayne) produced a very general and deep impression; all classes appeared to vie with one another in their efforts to pay him the last tribute of respect. As a minister and a man, as a husband and a helper, as a father and a friend, as a subject of the State, and as a member of the Church, Mr. Brown was highly exemplary, and manifested a large portion of the spirit of his Lord and Master."



CHAPTER V.

ADDITIONS TO THE PRESBYTERY OF PICTOU.—NOTICES OF
REV. ALEX. DICK, REV. THOS. McCULLOCH, D.D., REV.
PETER GORDON, REV. JOHN KEIR, D.D., REV. MESSRS.
MITCHELL, PIDGEON, PATRICK, CROWE, BLACKWOOD
AND CASSELS.



THE Presbytery of Pictou, which was formed in 1795, received several additions to the number of its ministers before the organisation of the Synod of Nova Scotia in 1817. The first of these was the Rev. Alexander Dick. In his earlier years Mr. Dick had followed the occupation of a carpenter, but, in consequence of the earnest entreaties for help which came from Nova Scotia, he resolved to devote himself to study, with the intention of coming to labour as a missionary in this Province. He arrived in Nova Scotia in 1802, and received a call to the congregation of Douglas, which was scattered over a tract of country sixty miles in length. To this charge he was ordained on the 21st June, 1803. This was the first ordination of a Presbyterian minister by a permanently constituted presbytery in the Dominion of Canada.* In his widely extended field Mr. Dick laboured with great zeal and fidelity, but his ministry was only of short duration. He died in the winter of 1812, greatly lamented by his brethren in the ministry, and throughout the Church.

* Three months afterwards, on the 18th September, the Rev. James Somerville was ordained to the pastoral charge of St. Gabriel Street Congregation, Montreal, by a presbytery of Montreal, which met for the purpose, and which consisted of two ministers and an elder.

The next minister whose name was added to the roll of the Pictou Presbytery was the Rev. Thomas McCulloch, D.D., who for forty years took a leading part in the ecclesiastical and educational affairs of Nova Scotia, where his name, like that of Dr. MacGregor, is still a household word.* For the arduousness, multiplicity and variety of his labours as pastor and Professor of Literature, Philosophy and Theology, few have been more distinguished. He was a native of the parish of Neilston, county of Renfrew, Scotland. He studied Philosophy in the Glasgow University, and Theology under Professor Bruce of Whitburn. On the 13th June, 1799, he was ordained pastor of the Secession congregation in Stewarton. This charge he resigned in 1803, and came to Nova Scotia in November of the same year. It was intended that he should settle in Prince Edward Island; but the lateness of the season prevented his proceeding thither at once. He remained, during the winter, in Pictou, where he received a call from the congregation of the "Harbour." He accepted this call, and was inducted to the charge of the Pictou congregation on the 6th June, 1804. The "Harbour," or town of Pictou, then consisted of about a dozen houses; there was no church, and the congregation, which came from the surrounding country as well as the town, met, until a church was erected, sometimes in a shed, sometimes in private houses, and sometimes in a tavern. The stipend promised was £150 currency, but it was seldom fully, and never regularly, paid, and therefore the minister of Pictou was sometimes reduced to the necessity of working with his hands for the comfort of his family; labour was dear, and there was no alternative but to work or starve.

But now, as afterwards, Dr. McCulloch, with indomitable spirit, prosecuted his ministerial and other intellectual labours. So early as 1805 he projected an institution of learning for the benefit of Protestants who refused to conform to the require-

* See Robertson's History, pp. 217-239.

ments of the Established Church of England, and who were therefore excluded from Windsor College. The project, abandoned for a time, was afterwards carried out by the establishment of the Pictou Academy, of which an account will be given in a subsequent chapter. In the meantime he opened a school, which, in 1811, was adopted as the county grammar school, to which £100 per annum was granted by the Government; and in which he continued to teach for several years. He was busy, also, with his pen. He contributed a series of interesting letters to the *Acadian Recorder*; wrote several pamphlets, addresses and reports on important topics; and published a volume entitled "Calvinism, the Doctrine of the Scriptures," and two volumes entitled "Popery Condemned by Scripture and the Fathers" and "Popery Again Condemned by Scripture and the Fathers." Into the Romish controversy he was led by the appearance of replies by the Rev. Edmund Burke, vicar-general of the Roman Catholic Bishop of Quebec,* to criticisms by clergymen of the Church of England of some of the writings of Mr. Burke.

When the Pictou Academy was established his services in connection with it, in addition to his ministerial work, were incessant and exhausting. "Of his daily labours (says Mr. Jotham Blanchard) and nightly vigils, after taking charge of the institution, I am surely a competent witness. I was one of his first students, and have often seen him, at eight o'clock of a winter morning, enter his desk in a state of exhaustion, which too plainly showed the labours of the night. To this, those who are acquainted with the subject, will give credence when I state that his share of the course was, besides Greek and Hebrew, Logic, Moral Philosophy and Natural Philosophy. In each of these sciences he drew out a system for himself,

* Mr. Burke, who was a native of Ireland, had been previously a professor in the Seminary Quebec, and a missionary in Canada West. A few years before his death, which occurred in 1820, he was appointed the first Roman Catholic Bishop of Nova Scotia.—Campbell's History of Nova Scotia, pp. 250-2.

which was, of course, the result of much reading and much thought. When I add to this account of his daily labours the repairs and additions which were necessary to a half-worn apparatus, and which none but himself could make, I am almost afraid my testimony will be doubted. And for the first five or six years of the institution, be it remembered, he had charge of a congregation, and regularly preached twice a day, save when over-exertion ended in sickness." *

During the closing years of his life Dr. McCulloch occupied the position of Principal of Dalhousie College, Halifax, where he died in the autumn of 1843, in the sixty-seventh year of his age. The high esteem and respect in which he was held are indicated in the following minute adopted by the synod of the Presbyterian Church of Nova Scotia:—

"While this synod would bow with reverential submission to the decision of the great Head of the Church, they would at the same time express their unfeigned sorrow on account of the sudden and unexpected removal by death, since their last meeting, of the late Rev. Thomas McCulloch, D.D. The many and useful labours in which, for a long series of years, he was engaged, together with his untiring energy and perseverance, often amid no small difficulty and discouragement, they would highly appreciate. More particularly, they would advert to his able and meritorious defence of Protestantism at an early period of his residence in this Province; to his subsequent and arduous exertions in establishing a literary and philosophical institution in the town of Pictou; to the assiduity and care with which, for many years, he toiled in its behalf and presided in its management; and to the success of his exertions, not merely in imparting to many young men such an education as formed a solid preparation to their occupying important stations in life in a manner creditable to themselves and useful to the public, but also in exciting a

* Robertson's History, p. 217.

decided taste for liberal studies, especially in the eastern section of the Province. They would further express their regret that circumstances ultimately rendered his removal from Pictou expedient, however usefully and honourably he was employed during the later years of his life as President of Dalhousie College.

“But the synod would attach peculiar value to his services as their Professor of Divinity. The fruits of his labours in this department are to be found not merely in the Presbyterian Church of Nova Scotia, but even in Canada and the United States, in the ministrations of faithful men, who received from him their lessons in theology. While the synod admired his varied and extensive learning, they had perfect confidence in his soundness in the faith. These, together with his experience, zeal, and acknowledged aptitude for imparting knowledge, rendered him an accomplished and successful public instructor.

“The synod would also bear testimony to his usefulness both as a member of this court and as a minister of Christ, during the period he retained his charge; while they would record their high esteem of his numerous virtues as a man and a Christian. They would also deeply sympathise with his family in the bereavement which they sustained.”*

Three years after the arrival of Dr. McCulloch in Nova Scotia another minister, the Rev. Peter Gordon, was added to the Pictou Presbytery. The field of his labours, which were only of short continuance, was in Prince Edward Island. Mr. Gordon was a native of the parish of Carreston, near Brechin, Scotland. He studied at Glasgow College, and at Whitburn, with Professor Bruce, to whose niece he was afterwards married. Having obtained license to preach the Gospel he came to Nova Scotia in 1806, and went to Prince Edward Island, where he accepted a call from the people of Cove-head, St. Peter's

* Copied from MS. Minutes of the Synod of Nova Scotia.

and Bay Fortune ; and, in October of the following year, was ordained as their pastor. His ordination took place in Mr. Des Brèsay's Church, Charlottetown. Throughout his extensive charge, and even beyond it, he faithfully and laboriously preached the Gospel. But his constitution had been enfeebled by disease, brought on, probably, by the severity of his studies, and, in the winter of 1809, he was removed by death. He was beloved and respected, and his memory fondly cherished by the people among whom he laboured.

In the year 1808 another preacher arrived in Nova Scotia, sent by the General Associate Synod, who for nearly fifty years laboured as a faithful pastor and Professor of Theology in connection with the Synod of Nova Scotia. This was the Rev. John Keir, D.D. He was born in the parish of Kippen, Scotland, in 1779, educated at Glasgow College, and in the Theological Hall, Whitburn, and licensed by the Antiburgher Presbytery of Glasgow. He arrived in Nova Scotia in 1808, and was sent to Prince Edward Island, where he received two calls. He accepted that from the congregation of Princetown, of which he was ordained pastor in June, 1810. The field of his labours was extensive, including a large tract of country beyond his immediate charge ; the roads were bad, being new footpaths, often through dense forests ; the accommodations which the settlers could afford him during his missionary tours were uncomfortable ; he was often days, sometimes weeks, from his own house. But, although his constitution was weak, he laboured with untiring zeal and perseverance, and lived to see great progress in every direction. The population increased ; dense forests became fruitful fields ; log huts gave place to comfortable dwellings ; new congregations were organised and additional ministers settled among them. On the death of Dr. McCulloch in 1843, Dr. Keir, now in the sixty-fifth year of his age, was appointed his successor, as Professor of Divinity, the duties of which office, in connection with his ministerial work,

he discharged with great fidelity. He died on the 12th October, 1858, in the seventy-ninth year of his age, and the forty-ninth of his laborious and successful ministry.

In the years 1809 and 1811, there were added to the Pictou Presbytery two ministers, both of whom had formerly been connected with the Independent or Congregational churches. These were the Rev. John Mitchell and the Rev. Edward Pidgeon. Mr. Mitchell was a native of Newcastle-upon-Tyne, England, born about the year 1765. When about thirty years of age he was admitted a student of Hoxton Academy. Prior to the year 1800 a few religious soldiers, stationed at Quebec, applied to the London Missionary Society for a minister of the Gospel to labour in that city ; and in response the Rev. Messrs. Mitchell and Benton were sent. Mr. Benton remained in Quebec ; Mr. Mitchell proceeded to Montreal, regarding which he wrote that "if ever the world was idolized, and heaven and Christ neglected, it is surely in this place." He next went to New Carlisle, on the Canada side of the Bay of Chaleur, where he met a cordial welcome, and laboured three years with success, although at times exposed to various annoyances by enemies of the Gospel. Into the Provinces of Nova Scotia and New Brunswick also he extended his missionary tours. In 1809 he was received as a minister by the Presbytery of Pictou. River John, in the north-western part of the county of Pictou, became now and afterwards the chief scene of his labours. He was the first settled minister of the congregation of River John, and laboured in it with all diligence and faithfulness, giving special attention to the young and the superintendence of prayer-meetings. He extended his labours also to Tatamagouche and New Annan, which, in 1826, were erected into a separate congregation. He died on the 8th May, 1841, in the seventy-sixth year of his age. He is described as a good man, and as a sound practical preacher ; making no pretensions to erudition, but possessed of a respect-

able share of general information ; and whose memory is justly revered.*

The Rev. Edward Pidgeon, the other minister, formerly connected with the Independent churches, was originally sent out by the London Missionary Society to the Bay of Chaleur. He afterwards went to Prince Edward Island, and, in 1811, was received by the Presbytery of Pictou and inducted to the pastoral charge of the congregation of St. Peter's, Bay Fortune, and Cove-Head, of which the Rev. Peter Gordon had been minister till his death in 1809. For eight or nine years Mr. Pidgeon remained pastor of this widely-scattered flock, when, in consequence of differences between him and his people, the pastoral tie was dissolved. He afterwards resigned his ministerial office, but continued to exemplify the character of a consistent Christian until his death, which occurred in September, 1843, in the sixty-fifth year of his age.

In the year 1815 the Rev. William Patrick arrived from Scotland, at Miramichi, New Brunswick, whence he came to the county of Pictou, Nova Scotia. He was a native of Kilsyth. In early life he had been brought up in the Reformed Presbyterian Church ; but, connecting himself with the General Associate Synod, he had studied theology with Professor Bruce, and had been for several years minister of Lockerby. In the month of November, 1815, he was inducted by the Presbytery of Pictou to the charge of the congregation of Merigomish, in the county of Pictou. Here had been settled, in 1784, a number of disbanded soldiers of the eighty-second regiment, who had served in the revolutionary war, and, in process of time, the population was increased from other quarters. In Merigomish Mr. Patrick laboured, as long as health and strength permitted, with great fidelity, preaching on week-days as well as on Sabbaths, and punctually attending

* See articles in the *Christian Instructor*, Nova Scotia, September and November, 1856.

to family visitation and meetings for prayer and catechising. He died on the 25th November, 1844, in the seventy-third year of his age.

In the years 1815 and 1816, the Rev. Thomas S. Crowe and the Rev. Robert Blackwood, sent by the General Associate Synod, arrived in Nova Scotia. Both had studied theology with Dr. George Paxton, of Kilmaurs, who was appointed Professor of Theology in 1807, and well known as the author of "Illustrations of Scripture."* Mr. Crowe was settled, in 1816, as pastor of Maitland, which formed part of the congregation left vacant by the death of Mr. Dick. Here he continued to labour with great fidelity and success for upwards of half a century. During the first two years of his ministry the membership of his congregation was doubled, and when his "Jubilee" was celebrated in October, 1865, he was able to state that up to that time he had baptised 2,280 persons, of whom 200 were adults; and admitted more than 500 to the full communion of the Church. He exercised a powerful influence on the side of temperance, so that it was said that there was no place within the bounds of his extensive charge where liquor was sold legally or illegally. He died on the 11th September, 1869, in the eighty-third year of his age, esteemed and respected by the whole community among whom he so long lived and laboured.†

Mr. Blackwood left Scotland with the intention of settling in the State of Ohio; but, on reaching Halifax, he was persuaded that there was as much need for him in Nova Scotia as in Ohio. He remained, and in October, 1816, was settled as pastor of the wide-spread congregation of Nine Mile River, Gay's River, and Shubenacadie, where he continued to labour with great

* His grandson, Professor George Paxton Young, formerly of Knox College, is now Professor of Logic and Mental and Moral Philosophy in University College, Toronto.

† *Home and Foreign Record*, February, 1870.

energy and zeal for twenty-four years. Having a knowledge of medicine he was helpful to his people in regard both to body and soul. In 1840 he accepted a call to Tatamagouche and New Annan. In later years his labours were confined to New Annan and neighbourhood. He died on the 12th December, 1857, in the seventy-third year of his age and forty-third of his ministry. It is said that he was a man of much mental energy; that his memory was remarkably retentive; that he delivered his discourses with an earnest, natural eloquence which rendered them peculiarly impressive, and that he was charitable and liberal in his views, drawing together men of very different sects, so that it was not uncommon to see sitting under his ministry Baptists, Methodists, and Roman Catholics, as well as Presbyterians.*

One other minister was added to the Presbytery of Pictou before the organisation of the Synod of Nova Scotia. This was the Rev. John Cassels, to whom the following reference is made by Dr. MacGregor in a letter to Dr. Keir: "The principal occurrence that has happened among us since I saw you, is the ordination of Mr. John Cassels, and his settlement at Windsor and Newport. He came from Fife, studied at St. Andrew's, and was licensed by our presbytery here. He had a call from Merigomish, and Shubenacadie meant to call him, but came behind. His salary is £200, and he preaches day about at Windsor and Newport. I do not remember the exact distance between the two places of worship, but I think it is not above six miles. This congregation is an extension of the bounds of our church. We should pray often and earnestly for its prosperity, as it may be a means of extending the kingdom of Christ into the western part of the Province." Mr. Cassels' ordination took place probably in 1816. He demitted the charge of Windsor and Newport about the year 1817, and removed to St. Andrew's, New Brunswick, where he was con-

* *Christian Instructor*, 1858, p. 31. *Presbyterian Witness* of 1857, p. 198.

ected with the Presbytery of St. Andrew's, which was organised in 1820, and which had only a short-lived existence. He was admitted, about 1837, as a member of the Presbytery of St. John in connection with the Church of Scotland, and frequently officiated in Greenock Church, St. Andrew's, of which his son-in-law was pastor; and also ministered to the Presbyterians in the surrounding country. He was regarded as a most estimable minister of the Gospel. He died in the village of St. Patrick's, on the 18th July, 1850.*

* Patterson's Memoir of MacGregor, p. 408; MS. Minutes of Synod of Nova Scotia, 1820; *Edinburgh Christian Instructor* of 1839, p. 479; Croil's Story of the Kirk.



CHAPTER VI.

MINISTERS OF THE CHURCH OF SCOTLAND IN THE EASTERN PROVINCES.—HALIFAX PROTESTANT DISSENTING CONGREGATION.—REV. THOMAS RUSSELL, DR. ANDREW BROWN, DR. ARCHIBALD GRAY, REV. MESSRS. FRASER, URQUHART AND FORSYTH.



LARGE number of the Presbyterians who came to the Eastern Provinces during the latter part of the eighteenth and the commencement of the present century belonged to the Established Church of Scotland. But no systematic efforts were made by this Church to send ministers to the colonies until 1825, when the Glasgow Colonial Society was organised. From time to time, however, ministers of the Scottish establishment came to the Eastern Provinces, some without any special appointment, some in consequence of their being designated by commissioners, authorised by congregations to call pastors in their name. Mention has already been made of Mr. Munro, who had been originally connected with the Church of Scotland, but who, after coming to Nova Scotia, had joined the Burgher Presbytery of Truro. Of the other ministers of the Scottish Church who came to Nova Scotia before 1817, when the Synod of Nova Scotia was organised, but who had not connected themselves with any presbytery in the colonies, brief notices will now be given.

So far back as the year 1783 we find a minister of the Established Church of Scotland in the city of Halifax. Here had been formed, in 1749, the Protestant Dissenting congre-

gation, which had erected a church on a lot of ground granted by the Government, and with some pecuniary assistance from Government funds. The building was generally known as the Protestant Dissenting Meeting House till about 1815, when it began to be called St. Matthew's Church. The people who worshipped in it were partly Congregationalists and partly Presbyterians. Among its first ministers were the Rev. Messrs. Cleveland and Moore; the Rev. Mr. Seccombe also frequently preached in it. At the close of the revolutionary war, in 1783, the Rev. Thomas Russell became pastor of the congregation. He had been licensed by the Presbytery of Paisley of the Church of Scotland. During his pastorate, which lasted little more than three years, his position was rendered uncomfortable in consequence of contentions between members of different nationalities—the New Englanders and Scotch, and between Dissenters and the adherents of the Scottish Establishment.

In the beginning of 1787* the congregation remodelled its constitution. Two of the rules and regulations adopted were the following:—"That as the congregation alone have the power of calling a minister, so it is their peculiar province to remove such minister whenever sufficient reasons demonstrate its expediency; in which case there shall be three-fifths of all the votes in favour of such dismissal; in consequence of which the minister shall be discharged, and his salary cease. But the minister, previous to his dismissal, shall be summoned at least with ten days' warning that he may be heard in the face of the congregation."—"That, it being conformable to the usual practice of this congregation, it is earnestly recommended that the Psalms of David, imitated in the language of the New Testament, and applied to the Christian

* Records of the congregation from this date are still preserved. These we have inspected, and have gathered from them much interesting information.

state and worship by Doctor Isaac Watts, be sung in this church for the future." It was at the same time resolved that application should be made to Dr. Robertson, Dr. Blair and Dr. Hunter, Principal and Professors of the University of Edinburgh, for their assistance in procuring a minister to supply the place of Mr. Russell. A letter was accordingly written by representatives of the congregation to the Edinburgh Principal and Professors in the following terms:—

“HALIFAX, NOVA SCOTIA, Feb’y 2nd, 1787.

“Rev. Gentlemen,—The Protestant dissenting congregation in this place, being destitute of a pastor, have appointed us a committee for the purpose of applying to you on this important occasion.

“Your well-known character in the learned world, and the distinguished situations in which Providence has placed you, convinces us that our address will meet with proper attention; and though we are certain that you must be perfectly acquainted with the necessary qualifications of a minister of the Gospel, yet we make no doubt but what you will excuse our being rather particular for the following reasons.

“The Church of England being established by law in this Province, our situation is such that we have no other jurisdiction than our own Church; who in spiritual matters vest their power in the minister and elders. With respect to our temporal affairs, we herewith send a copy of our rules and regulations for your perusal and that of the gentleman who may be chosen for us; add hereto that this congregation is composed of persons of different countries and denominations, therefore we may not be, strictly speaking, all of one way of thinking: though we coincide so far in spirituals as to differ in nothing from the Church of Scotland.

“From this short sketch we think you will agree with us that he must be a man of liberal sentiments, a good orator, who speaks the English language in its purity, of orthodox principles, well acquainted with every part of literature which is necessary

for a Christian minister, and one who not only shows forth the excellency of religion in public, but whose private conduct evinces real sincerity. Thus by adorning the doctrine he teaches he would have an opportunity of doing much good amongst us, and render both himself and people as happy as the transitory state of things in this world will admit. And when such a character presents that you recommend, and who accedes to our proposals, we request that he may be ordained for fully exercising the ministerial office, and take passage for this place as soon as possible.

“We think it also proper to inform you that our congregation have voted the sum of two hundred pounds currency, equal to one hundred and eighty pounds sterling, per annum, as a salary for such minister when he receives a call. But as it is necessary some provision should be made for him previous to such call, they have likewise voted that the said minister shall receive at the rate of two hundred pounds currency per annum in lieu of all his expenses, from the time of his leaving Edinburgh or setting out for this place, and also for his services during his continuance here, which we wish to be at least for the space of six months, that so an opportunity may be afforded us mutually to approve of each other. We hope the choice that may be made for us will prove agreeable. Yet in case a mutual approbation does not take place at the aforesaid period, they have agreed to continue the said two hundred pounds currency per annum, for such reasonable time that may be necessary for his return to Scotland.

“That nothing may retard a matter of so great importance to us, by this conveyance a Letter of Credit is sent in favour of the gentleman whom you may recommend, and he is empowered, if he has occasion, to draw on John Fletcher Baker in Edinburgh, to the amount of fifty pounds sterling, which we judged necessary to defray his expenses, and which sum will be advanced in part of the foregoing proposal.

“We conclude with our fervent prayers to the Father of all mercies, that you may be assisted in your endeavours to procure us a suitable pastor, and that in all your undertakings for pro-

moting Christian knowledge and advancing the interest of the kingdom of our Lord and Saviour Jesus Christ, you may be attended with the blessings of Heaven.

“We are,

“Reverend Gentlemen,

“Your most obedient, humble servants,

“Signed—Richard Kidston, John Simpson, Patrick Mc-Masters, Andrew Grey, William Millet, Benjamin Salter, Duncan Clarke, John Merrick, John Fillis, jr., James Johnson.

“JAMES DECHMAN, }
 “JOHN BROWN, }
 “WILLIAM DICKER, } *Elders.*”

The choice of the Edinburgh commissioners fell on the Rev. Andrew Brown, who was a native of Biggar, a graduate of the University of Edinburgh, and ordained by the Presbytery of Biggar. The following is the letter in which the commissioners announced the appointment to the committee and elders of the congregation:—

“GENTLEMEN,—We received your letter of the 2nd of February last, requesting of us to recommend to you a person properly qualified as a pastor to supply the present vacancy in the Protestant Dissenting congregation at Halifax. In complying with your desire we have employed all the care and attention which the importance of the charge, as well as the confidence you have been pleased to repose in us, require on our part. We concur in recommending to you the bearer of this letter, Mr. Andrew Brown, as a person whose character and manners correspond very much with the description which you give in your letter of the qualities that you wish for in the pastor to be settled among you. Mr. Brown went through a regular course of academical education in the university; and, after studying Divinity during the time prescribed by the laws of this Church, was taken upon trial by the Presbytery of Biggar, within the bounds of which he was born and mostly resided; and, having acquitted himself with approbation in every part of them, was licensed to preach the Gospel. Mr. Brown is a man of unex-

ceptionable morals and of agreeable manners. He has given evidence of his orthodox principles by subscribing the Confession of Faith and Formula to which this Church requires the assent of all its licentiates; but at the same time we are persuaded that he is of such liberal sentiments as will render him acceptable to persons of every denomination among you. Mr. Brown is a good and useful preacher. His sermons are composed in proper language, and delivered in a very decent manner. We have reason also to believe that, besides his knowledge in theology, Mr. Brown is well acquainted with other parts of literature, and is particularly conversant in classical learning. As you seemed to desire that the vacancy in your congregation might be speedily supplied, the Presbytery of Biggar, at our desire, has ordained Mr. Brown to be a minister of the Gospel, of which he will bring proper documents from that court. We entertain the most pleasing hopes that Mr. Brown's future conduct will be such as to justify our recommendation, and it is our earnest wish and most fervent prayer that a pastoral relation be established between you which shall prove comfortable to both, and that his ministry among you may be so blessed of Almighty God that under it you may increase in knowledge, in wisdom, and in every Christian grace and virtue. We are, with great respect,

"Gentlemen, your most obedient and most humble servants,

(Signed)

"WILLIAM ROBERTSON,

"HUGH BLAIR,

"ANDREW HUNTER.

"College of Edinburgh, April 25th, 1787.

Addressed:

"To the Gentlemen of the Committee and the Elders of the Congregation of Protestant Dissenters at Halifax, Nova Scotia."

Mr. Brown, who afterwards received the degree of Doctor of Divinity, arrived in Halifax in the middle of 1787,* and

* On the 12th of August of this year Dr. Charles Inglis was consecrated Bishop of Nova Scotia at Lambeth, England, and arrived in Halifax about the same time with Dr. Brown. His ecclesiastical jurisdiction extended over the whole of British America. He was a native of Ireland, where his father, grandfather and great-grandfather were ministers of the Established Church.

before the end of the year received and accepted a call from the congregation of which he remained pastor for eight years. In 1795 he returned to Scotland and became parish minister of Lochmaben, from which he was translated to New Greyfriars Church, Edinburgh. In 1801 he succeeded Dr. Hugh Blair as Professor of Rhetoric and Belle-Lettres. He died in 1834. He is said to have been a man of vigorous intellect, and of surpassing genius and acquirements.†

On the departure of Dr. Brown, the Protestant Dissenting congregation again applied for a minister of the Established Church of Scotland; and the nomination of his successor was entrusted to Doctors Baird, Hunter and Blair of the University of Edinburgh. During the vacancy public worship was conducted by the Rev. Mr. Wright, a clergyman of the Church of England. The minister nominated by the Edinburgh commissioners was the Rev. Archibald Gray, who was a native of Morayshire, and a graduate of King's College, Aberdeen. A letter of the commissioners dated 1st March, 1796, which is copied in the minutes of the congregation, gives an account of Mr. Gray, and mentions some circumstances which are of interest as serving to illustrate the workings of patronage in Scotland. The following is an extract:—"He was licensed a few years ago to preach by the Presbytery of Shetland, among

He was the first colonial Bishop of the Church of England. Before coming to Nova Scotia he had been Rector of New York, from which, on account of his loyalty to the British Crown during the revolutionary war, he had been obliged to fly to England. He died in 1816 in the eighty-second year of his age. At the time of his appointment as Bishop there were eight Episcopal clergymen in Nova Scotia, six in New Brunswick, one in Cape Breton, and two or three in Canada.

† While in Nova Scotia he gave much time and labour to the preparation of a history of the Province. Several of the papers he prepared found their way, in the lapse of years, into a small shop in Scotland, where they were used as wrapping paper. Those remaining were purchased for a small sum and deposited in the British Museum. Transcripts of them were obtained at the instance of the Nova Scotia Royal Commission. Collections of Nova Scotia Historical Society, II., p. 129.

whom he lived a considerable time in general esteem. A vacancy having occurred in the parish of Unst in Shetland, he received an unanimous call from the heritors and parishioners, and was ordained minister of that parish by the presbytery under the belief that the six months allowed by law to the patron for a presentation were expired, and that the *jus devolutum* (as it is termed) had fallen into the hands of the presbytery. A presentation, however, having arrived to another person just about the time of his settlement, a litigation took place before the Court of Session, when the patron's right was sustained. Mr. Gray being desirous to promote peace, and unwilling that any collision should continue between the civil and ecclesiastical courts, after he had for a twelvemonth exercised his ministry at Unst, very honourably resigned the charge, to the great regret of the congregation, by whom he was entirely beloved, and who offered cheerfully to support him if he would have continued among them. In this situation he accepted the invitation to the charge of Halifax communicated by us to him; and it was our opinion that we could not recommend to you a more promising and deserving person." Mr. Gray arrived in Halifax in April, 1795, and in the following October received and accepted a formal call from the Protestant Dissenting congregation, of which he remained pastor till his death, which occurred on the 16th September, 1826. He is said to have been an able and accomplished preacher. For several years before his death he was laid aside from active ministerial duties in consequences of a stroke of paralysis. For some time during his illness the services in his church were conducted by the Rev. John Inglis, afterwards Bishop of Nova Scotia, and by two other clergymen of the Church of England, the Rev. Isaac Temple and the Rev. Dr. Twining. On application to Scotland the congregation afterwards obtained as his assistant the Rev. Robert Knox, and then the Rev. Ebenezer Renny. The former

returned to Scotland in 1823 and the latter in 1825. Further notices of both will afterwards be given. During Dr. Gray's incumbency Lord Dalhousie, Governor of the Province, and his successor, Sir James Kempt, were attendants on his ministry, and took an active interest in the affairs of the congregation.

Passing from Halifax westward to Shelburne, where a number of families had been settled by Colonel McNutt in 1764, we find that soon after the revolutionary war a church was erected, and that the Rev. Mr. Fraser, a minister of the Church of Scotland, officiated there. The chief information we have obtained regarding Mr. Fraser and the early history of this congregation is contained in a petition to the General Assembly of the Church of Scotland by the Presbyterians of Shelburne, in a minute of the General Assembly with reference to this petition, and in a petition from the Shelburne Presbyterians to the Right Honourable William Pitt, Prime Minister of England.*

The petition to the General Assembly is entitled "The humble representation and petition of David Thompson, ship-builder at Shelburne, in the Province of Nova Scotia, for himself and the other Loyalists, members of the Presbyterian congregation settled there, and as authorised by them and their managers." It is dated Dundee, 25th April, 1785. The petitioners represent "that in consequence of the various providential circumstances attending the late war in America, numbers of respectable inhabitants from different Provinces, who have professed and adhered to the Presbyterian principles as established by law in Scotland, have been driven from their dwellings and properties, and have taken shelter at Shelburne and Port Roseway in the neighbourhood." They represent,

* Copies of these documents, communicated by the Rev. Mr. Morrison of Dartmouth, are found in the third annual report of the Glasgow Colonial Society, Appendix II.

also, "that a number of these Loyalists, anxious to have public worship and divine ordinances regularly administered among them by a minister licensed under the direction of the venerable Assembly or those in communion with them, and to put themselves under his care, have, with considerable trouble and difficulty, obtained a grant of a piece of ground conveniently situated and sufficiently large for erecting a church fit for accommodating the present number of the congregation and any others that may arrive ; and have, out of the ruins of their fortunes, subscribed for that purpose, but which is still far short of the amount of the necessary expense. They therefore pray the Assembly to take their case under consideration, and to afford them such assistance for forwarding the pious design intended by authorising public collections or any other means the wisdom of the venerable Assembly shall devise."

More than two years after the date of the petition it came formally before the General Assembly, which expressed sympathy with the petitioners, and encouraged them to persevere in their "pious design" ; but stated that the present state of the country "will not permit them to give any aid." The following is the extract minute of the Assembly. "At Edinburgh, the twenty-sixth day of May, one thousand seven hundred and eighty-seven years, which day the General Assembly of the Church of Scotland had transmitted to them by their Committee for Bills a representation and petition of the trustees and other managers of the Scotch Church in Shelburne, in the Province of Nova Scotia, in behalf of themselves, and the other Loyalists, members of that Church, which petition being read, the General Assembly considering that although the present state of this country will not permit them to give any aid, yet they declare their approbation of the loyalty and attachment to this country and to the Church of Scotland expressed by the petitioners, and of their design of building a house for public worship, encourage them to

persevere in prosecuting their pious purpose, and empower the Moderator to transmit to them a copy of this deliverance upon the petition."

The petition to Mr. Pitt from the Presbyterians of Shelburne is dated 1788, by which time they had probably heard of the action, or rather inaction of the General Assembly. From this petition we give the following extracts:—"The petition of the trustees and other managers in the Scotch Church in Shelburne, in the Province of Nova Scotia, humbly sheweth, that towards the close of the unhappy disturbance in America numbers from the different Provinces, who were educated in the principles of the Church of Scotland, and still adhered to her doctrines and form of worship, were compelled, on account of the active part they have taken in the cause of the Government and the British Constitution, to relinquish their property and place of abode, and seek an asylum in this quarter of the world, one of his Majesty's dominions; that many of our countrymen who had assisted in fighting the battles of Great Britain, and borne their share of the calamities inseparable from civil war, accepting with gratitude the bounty of the Sovereign, landed on this uncultivated shore." "That, anxious to secure to ourselves and our children the ministrations of a clergyman from our native Church, we early entered into a bond of association, and under all our straits and difficulties took care to obtain the grant of a lot of ground, conveniently situated within the township of Shelburne, for erecting a place of worship, and have from the wreck of our fortunes endowed and supported the Rev. Mr. Fraser, who officiated as chaplain of the 71st Regiment during the whole American war. But obliged, as your Lordship's petitioners were, at first to encounter all the hardships of original settlers in the northern latitude of America, and doomed, as we have been, to struggle for years with difficulties and distress in every form, we have found our most strenuous exertions

inadequate to the expense of erecting a church in which we could assemble with any comfort during the winter months." "In our condition we greatly need the consolations of religion, and if we could be enabled to procure them by the generous aid of the Government, we are confident that they would produce a most striking and lasting effect, as they would perpetually remind us of our services, and that our sufferings had not been disregarded." "May it therefore please your Lordship to consider their case, to represent it to their beloved Sovereign, and to procure for them such pecuniary assistance as may, in wisdom, be deemed sufficient to accomplish their pious designs, and your Lordship's petitioners, as in duty bound, shall ever pray." We find no evidence that the prayer of the petition was granted.

Mr. Fraser's ministry in Shelburne seems to have been of but short continuance; and the congregation was greatly reduced, when the Rev. Mr. Dripps, of the Burgher Presbytery of Truro, was settled there in 1805.

Besides the ministers of the Church of Scotland, already mentioned, there were two others belonging to that Church who came to labour in the Eastern Provinces before the year 1817. These were the Rev. Messrs. Urquhart and Forsyth. Mr. Urquhart came to Prince Edward Island about 1800, and laboured there for two years; he then removed to Miramichi in New Brunswick, where he laboured till his death in 1814. Mr. Forsyth came from Ecclefechan, Scotland, and commenced to labour in Cornwallis about 1800; he continued his ministrations there for upwards of thirty years; his name appears in the roll of the Synod of Nova Scotia when it was organised in 1817; but his connection with that body was little more than formal, his sympathies being with the Church of Scotland; and he ceased to be a member of the Synod in 1822. As long as health and strength permitted he was accustomed to make extensive missionary tours, preaching and dispensing the

sacrament at such places as Wilmot, Bridgetown, Granville, Annapolis and Digby. After a lengthened indisposition this venerable minister died at Cornwallis on Sabbath, the 9th August, 1840. For several years before his death he was unable to discharge the duties of his ministry, but his lack of service was well supplied by his son-in-law, the Rev. George Struthers, who succeeded him as pastor of the Cornwallis congregation.*

* Robertson's History, p. 66. Statistical account of the Presbytery of Halifax. Edinburgh *Christian Instructor*, October, 1840. MS. minutes of Synod of Nova Scotia.



CHAPTER VII.

ORGANISATION OF THE SYNOD OF NOVA SCOTIA.—PROPOSALS OF UNION IN 1795 BETWEEN THE PRESBYTERIES OF TRURO AND PICTOU.—BASIS OF UNION IN 1817.—ROLL OF SYNOD OF NOVA SCOTIA.—MINISTERS UNCONNECTED WITH THE SYNOD.—UNION IN NOVA SCOTIA FOLLOWED BY SIMILAR UNIONS IN SCOTLAND AND IRELAND.—STATISTICS OF CHURCHES IN EASTERN PROVINCES IN 1817.



In previous chapters we have given an account of the ministers of the different Presbyterian churches who were settled, and of the presbyteries which were organised in the Eastern Provinces before the year 1817. In that year nearly all the ministers and congregations in these Provinces were united in one organisation. Efforts had been made in the direction of union at an earlier date. Soon after the Presbytery of Pictou was formed in 1795 proposals were made to it by the brethren of the Presbytery of Truro as the basis of fellowship between the two presbyteries. The following among other articles were submitted:—

“That we are free and willing to own and acknowledge the General Associate Synod in Scotland as a Court of Christ in consideration of their professed and solemn adherence to the truths and ordinances of the Gospel as contained in the Word of God and exhibited in our excellent Confession of Faith, irrespective of the judicial acts and proceedings of said synod; provided the ministers of the Associate Presbytery of Pictou freely and willingly own and acknowledge the Associate

Synod in Scotland to be a Court of Christ in consideration of their professed and solemn adherence to the truths and ordinances of the Gospel as contained in the Word of God and exhibited in our excellent Confession of Faith, irrespective of the judicial acts and proceedings of said synod.

“In like manner and in the same point of view we are free and willing to acknowledge the Associate Presbytery of Pictou as a Court of Christ; provided that presbytery freely and willingly acknowledge the Associate Presbytery of Truro as a Court of Christ.

“That ministers and private Christians belonging to the two several presbyteries may hold occasional communion with each other as opportunities serve, and as may best tend to the edification of the Church.

“That we do not expect any judicial interference between the two presbyteries, only we are to be free to consult with one another on matters of momentous and general concern.

“That we look on it as a happy circumstance in our situation that there is here no foundation for those local controversies which have occasioned separation and division in Scotland, and that in our situation and circumstances the bar is so far removed that ministerial, brotherly and Christian intercourse and communion may take place consistently with the truth of the Gospel.”

To these proposals the brethren of the Pictou Presbytery did not consider it proper to accede at the time they were made. Prejudices were still strong; but the lapse of more than twenty years had wrought a change. It was now felt that not only were there no sufficient reasons for a separation in the colonies between the Burghers and Anti-burghers, but, also, that there were no sufficient reasons to prevent a union between both and the brethren of the Established Church of Scotland. Accordingly a basis of union was framed on which all might

unite. The following are the "GROUNDS OF UNION IN THE PRESBYTERIAN CHURCH OF NOVA SCOTIA," copied from the MS. minutes of synod:—

"I. The following formulary shall be put to, and satisfactorily answered by, all who are ordained to the office of the ministry in the United Church:—

"1. Do you believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice?

"2. Do you believe that the whole doctrine contained in the Westminster Confession of Faith and Catechisms, as received by this Church, is a scriptural exhibition of divine truth; and do you engage according to your station to profess and maintain it in the Church? *

"3. Do you believe that the Lord Jesus Christ is the only King and head of the Church, and that He has revealed in Scripture those principles according to which it is ruled?

"4. Do you believe that the Presbyterial form of government, as maintained in this Church,† is agreeable to the Word

* "This Church receives the whole doctrine contained in the Westminster Confession of Faith and Catechisms, except that part of it which respects the magistrate's power in matters of religion. They give no decision as to the doctrine taught in these words (Confession ch. xxiii., sect. 3): 'Yet he hath authority, and it is his duty to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed; for the better effecting whereof he hath power to call synods, to be present at them.' And they deny the doctrine taught in these words, *ibidem*: 'And to provide that whatsoever is transacted in them be according to the mind of God.' And they hold that Church rulers have authority, *ex officio*, to meet for government and discipline, whensoever the circumstances of the church require it, anything in the Confession, ch. xxxi., sect. 2, notwithstanding."

† "This Church holds that the substance of presbyterial government consists in the equality of Church rulers and subordination of Church courts."

of God ; and do you promise to maintain it doctrinally, and practically to adhere to its discipline, both as a member of the Church and as a minister of Christ ?

“ 5. Do you engage to maintain the spiritual unity of the Church in its doctrine and government, worship and discipline ; and do you solemnly pledge yourself, in the presence of the Lord Jesus Christ and His Church, never to propagate any contradictory principle, nor introduce any contrary practice among those intrusted to your charge, nor in any other public way, till you have regularly acquainted your brethren in the ministry with the alteration of your views, and till these views have been discussed, and the general sentiments of the Church ascertained ?

“ 6. Is love to God and the souls of men your principal inducement to enter into the office of the holy ministry ?

“ 7. Can you, with a safe conscience, declare that you have used no improper means to procure a call to the ministry in this congregation ?

“ 8. Do you accept the call to the pastoral office over this people, and do you solemnly engage to conduct yourself as a faithful minister of the Gospel among them, and also wherever Providence affords you an opportunity, keeping carefully in view that this congregation and the Church at large be by your labours assisted in the attainment of higher degrees of Christian improvement ?

“ 9. Do you promise to exemplify the excellence of Christian doctrine by the conscientious performance of the duties of a holy life, corresponding with your station in the Church and your relations to society ?

“ 10. Do you declare that you are cordially attached to the civil authorities by which this Province is ruled ; and do

you promise, according to your station, to give those proofs of loyalty which divine authority enjoins upon subjects towards their rulers ?

“ II. Do you promise to submit yourself, in the Lord, to the authority of this presbytery in subordination to superior courts ?

“ And all these you profess to believe, and promise through grace to perform, as you must answer to the Lord Jesus Christ when he comes with all his saints ?

“ II. Public covenanting with God is explicitly recognised as a scriptural means for the preservation and advancement of Christian purity not to be neglected when edification requires it.

“ III. The observance of public fasts appointed by civil authority shall be left a matter of forbearance.”

On this basis a union was consummated on the 3rd July, 1817. The united body assumed the name of the Presbyterian Church of Nova Scotia, and a synod was formed and divided into three presbyteries. The Rev. James MacGregor was chosen as the first moderator, and the Rev. James Robson as synod clerk.

The presbyteries were arranged as follows :—

I.—THE PRESBYTERY OF TRURO.

Stewiacke,	The Rev. Hugh Graham.
Londonderry,	“ John Brown.
Truro,	“ John Waddel.
Musquodoboit,	“ John Laidlaw.
Douglas,	“ Thomas S. Crowe.
Upper Shubenacadie,	“ Robert Blackwood.
Onslow,	“ Robert Douglas.
Economy, }	Vacant.
Ramshag, }	

II.—THE PRESBYTERY OF PICTOU.

Dorchester,	The Rev. James Munroe.
East River,	" James MacGregor.
West River,	" Duncan Ross.
Pictou,	" Thomas MacCulloch.
River John,	" John Mitchell.
Princetown,	" John Keir.
St. Peter's,	" Edward Pidgeon.
Merigomish,	" William Patrick.
St. Mary's,	} Vacant.
Manchester or Guysborough,	
Gut of Canseau,	
Belfast,	
Tryon,	

III.—THE PRESBYTERY OF HALIFAX.

Cornwallis,	The Rev. William Forsyth.
Shelburne,	" Matthew Dripps.
Halifax,	" James Robson.
Windsor,	" John Cassel.
Rawdon,	Vacant.

Of the nineteen ministers whose names appear on the roll of the Synod of Nova Scotia, fourteen had been connected with the Secession Churches, three with the Established Church of Scotland, and two with the English Independent Churches. Besides the nineteen ministers there were a few others in the Eastern Provinces who did not unite with the Synod. Mr. Comingoe, now in the ninety-fourth year of his age, still remained in his isolated position as pastor of the Dutch Reformed congregation in Lunenburg. Dr. Gray, of Halifax, was friendly to the union, but the constitution adopted by his congregation rendered it impossible to bring them with him into the Synod of Nova Scotia, and therefore he did not join it. It may be added that about this time two other ministers, Dr. Geo. Burns and the Rev. Donald A. Fraser, arrived, the one in New Brunswick and the other in Nova

Scotia, neither of whom became connected with the Synod of Nova Scotia. There were thus, before the close of 1817, in the Eastern Provinces twenty-three Presbyterian ministers, of whom nineteen were connected and four unconnected with the synod, which was organised in July of that year.

It is gratifying to find that the union of the churches in Nova Scotia was not only approved, but that in a very short time their example was followed by the parent Secession churches in Scotland and Ireland. In Ireland the Burgher and Anti-burgher Synods were united on the 7th July, 1818, and assumed the name of "The Presbyterian Synod, distinguished by the name of Seceders;" they at the same time declared their independence of the churches in Scotland with which till this time they had been connected. In 1820 a similar union was formed between the Burgher and Anti-burgher Synods in Scotland, which, being united, assumed the name of the United Associate Synod of the Secession Church.

In 1817, when the Synod of Nova Scotia was organised, the whole population of Nova Scotia, Cape Breton, New Brunswick, and Prince Edward Island might be estimated at 160,000, of whom about 42,000 were Presbyterians; 32,000 Episcopalians; 26,000 Baptists; and 13,000 Methodists. The number of ministers of the Church of England in these Provinces at this time was twenty-six, while there were twenty-three ministers of the Presbyterian Church. The Bishop and ministers of the Church of England were supported liberally by Government grants, given chiefly through the Society for the Propagation of the Gospel.* The ministers of other

* "Previous to the year 1813 the society, upon opening a new mission, usually granted a small salary to the minister not exceeding in most cases £70 sterling (except in Newfoundland, where the allowance had been £100 since 1801 or 1802), and upon the recommendation of Government the Secretary of State directed the issue of a small allowance to each missionary through the agent of the colony. In 1813 Government recommended to Parliament that an annual grant should be made to the society, which enabled

churches were almost entirely dependent for support on the contributions of their own congregations.

them to raise the salaries of their missionaries to £200 sterling per annum. The allowance from the society was always independent of what could be derived from the contributions of the people, or any parochial endowment that might exist, and usually proportioned to the circumstances of the missionary in this respect." "A grant was made by Parliament about the year 1787 of £2,000, for the purpose of building churches in the Province of New Brunswick." (Akins, p. 41.) Grants of land were also made in Nova Scotia so early as 1749, "In the spring of 1749 the society received the following communication on the subject of missions from the Lords of Trade and Plantations:—'Whitehall, April 6th, 1749. His Majesty having given directions that a number of persons should be sent to the Province of Nova Scotia, in North America, I am instructed by my Lord's Commissioners for Trade and Plantations, to desire you will acquaint the Society for Propagating the Gospel in Foreign Parts that it is proposed to settle the said persons in six townships, and that a particular spot will be set apart in each of them for building a church, and four hundred acres of land adjacent thereto granted in perpetuity free from payment of any quit-rent to a minister and his successors, and two hundred in a like manner to a school-master,' " etc. Akins' Sketch of the Rise and Progress of the Church of England in the British American Provinces, pages 12, 41 and 51.





BOOK III.

THE PRESBYTERIAN CHURCH IN THE WESTERN PROVINCES
OF UPPER AND LOWER CANADA AND IN RED RIVER
SETTLEMENT FROM 1759 TO THE ORGANISATION OF THE
PRESBYTERY OF THE CANADAS IN 1818.

CHAPTER I.

CAPTURE OF QUEBEC.—NUMBER AND CHARACTER OF THE POPULATION.—FIRST PRESBYTERIAN CONGREGATION.—NOTICES OF ITS FIRST AND SECOND MINISTERS, REV. GEORGE HENRY AND DR. ALEX. SPARK.—NOTICES OF CHIEF JUSTICE SMITH, REV. ALEX. HENDERSON AND DR. DANIEL WILKIE.—TRIAL AND IMPRISONMENT OF REV. MR. BENTOM.



HAVING traced the history of the Presbyterian Church in the Eastern Provinces till the year 1817, when the Synod of Nova Scotia was organised, we now proceed to trace its history during the parallel period in the Western Provinces of Ontario and Quebec. These Provinces came into the permanent possession of Great Britain in consequence of the victory achieved under General Wolfe at Quebec in 1759 ; the surrender of Montreal to General Amherst in 1760 ; and the cession of the French territories in North America by the Treaty of Paris in 1763. After the conquest Ontario and Quebec formed but one Province, known as the Province of Quebec till 1791, when it was divided into the two Provinces of Upper and Lower Canada, or Canada West and Canada East. At the time of the general Confederation (1867) these Provinces received the names of Ontario and Quebec, by which they are now known.

At the time of the conquest the inhabitants of the undivided Province of Quebec, of European origin, numbered about seventy thousand. These resided chiefly in the eastern portion, which became the Province of Lower Canada ; the population of the

city of Quebec was about nine thousand, and of Montreal about six thousand. Nearly the whole European population belonged to the Roman Catholic Church, to which also belonged seven thousand four hundred converted Indians within the limits of the old Province of Quebec. The population in 1774 was estimated at one hundred thousand, of whom only four hundred were Protestants. There were only nineteen Protestants in one hundred and ten rural parishes; the rest of the Protestants resided in the cities of Quebec and Montreal, and were chiefly merchants, officers, and disbanded soldiers. These estimates do not include the officers and soldiers in service in the Province at the conquest and afterwards; these were, to a large extent, Protestants, belonging to different Churches.

In a letter written in 1765 to the Lords of Trade and Plantations, General Murray * describes the French Canadians as a frugal, industrious, and moral race of men, and zealous of their religion. But, he says, "they are very ignorant; it was the policy of the French Government to keep them so; few or none can read. Printing was never permitted in Canada till we got possession of it. Their veneration for the priesthood is in proportion to their ignorance." In the same letter he represents the character of the Protestants as deplorably low. "Most of them were followers of the army, of mean education, or soldiers disbanded at the reduction of the troops. All have their fortunes to make, and I fear few are solicitous about the means, when the end can be attained. I report them to be, in general, the most immoral collection of men I ever knew; of course, little calculated to make the new subjects enamoured with our laws, religion, and customs, and far less adapted to enforce those laws which are to govern them." In regard

* General Murray was of an ancient Scottish family. He was the fifth son of the fourth Lord Elibank, and after the capture of Montreal was for some years Governor of the Province of Quebec.

even to the civil officers, sent out from England, General Murray writes that "instead of men of genius and untainted morals, the very reverse were appointed to the most important offices." The higher offices "were given by patent to men of interest in England, who let them out to the best bidders, and so little did they consider the capacity of their representatives that not one of them understood the language of the natives." Protestantism was thus placed at a great disadvantage in consequence of the character of its representatives, as well as the smallness of their numbers and the prejudices which would naturally be felt against them as intruders, and aliens in nationality, religion, language, customs and laws. The Roman Catholics, on the other hand, had the advantage of having been long established in the country, and of being comparatively numerous and united, with a large array of priests, and with various institutions richly endowed, while their religious rights and liberties were guaranteed to them by the terms of capitulation of Montreal, and the Treaty of Paris.

In tracing the history of the Presbyterian Church we commence at the city of Quebec, which had been the seat of government previous to the conquest, and which was continued the capital under British rule. Among the officers and men who fought under General Wolfe on the Plains of Abraham there was a large number of Scotchmen, many of whom, it may be presumed, belonged to the Presbyterian Church. In the famous regiment known as Fraser's Highlanders, so highly distinguished at the capture of Louisburg in 1758-9, as well as the capture of Quebec in 1759, we meet with the names of Campbells, Camerons, Frasers, Macleods and Macphersons, many of whom, including the chaplain, the Rev. Robert Macpherson, were very probably members of the Scottish National Church.

Very soon after the capture of Quebec, a Presbyterian congregation, necessarily small at first, was organised in this city.

Previous to the year 1767 an apartment was assigned by the king's representative, in the Jesuits' college, as a place of worship for the members of the Scotch Church ; this they continued to occupy till 1807, when it was found necessary to appropriate it to the accommodation of the troops. The Rev. George Henry was the first pastor of the congregation and the first Presbyterian minister settled in the Province. He was an ordained minister of the Church of Scotland. He had been a military chaplain, and is said to have been present at the capture of Quebec. The chief particulars now known respecting him are found in the following extract from a memoir of Dr. Spark, his successor, written by Dr. Daniel Wilkie, which appeared in the *Canadian Christian Examiner* of September, 1837 :—"The preceding minister of the Scotch Church in Quebec was the Rev. Geo. Henry, who is now remembered by the oldest persons in that congregation, as a very aged and venerable man, and incapable for many years of performing public duties. He died on the 6th July, 1795, when the following notice of him appeared in the *Quebec Gazette* of the same week :—'Thursday, July 9th, died on Monday last, in the eighty-sixth year of his age, the Rev. George Henry, thirty years minister of the Presbyterian Church, Quebec. To the character of an able divine he united that benevolence of heart and practical goodness which made his life a constant example of the virtues he recommended to others, and rendered him both an useful teacher of Christianity and an ornament of society.' From this document it appears that Mr. Henry's ministry at Quebec commenced so far back as 1765, only six years after the cession of the country to the government of Great Britain. The incipient pastor had then reached the mature age of fifty-five. From the year 1789, when he was seventy-nine years of age, till the day of his death there are on record only two instances of his presiding in public worship.

The last was June 1793, a week before the celebration of the Lord's Supper." *

In the year 1791, four years before the death of Mr. Henry, the old Province of Quebec was divided into the two Provinces of Upper and Lower Canada. According to the census taken the previous year the whole population had increased to 161,311, of which by far the largest portion belonged to Lower Canada. The Imperial Act, by which Canada was divided into two Provinces, made provision for the support of "a Protestant clergy." This was deemed fair and proper, as ample provision had been secured for the clergy of the Roman Catholic Church. This enactment, however well intended, led in future years to keen and unseemly controversies, and embittered the relations between the different Protestant Churches. Episcopalians of the English Church claimed that they alone were the Protestant clergy. Presbyterians of the Church of Scotland claimed that, as members of an Established Church, they had equal rights with the Church of England. Other Presbyterians, including ministers from the Secession churches of Scotland and Ireland, contended that, equally with the two former, they were entitled to share in provisions made for "a Protestant clergy." The controversy was only terminated when, after various modes of partition had been adopted, and had proved unsatisfactory, the Clergy Reserves were secularised in 1854.

The successor of Mr. Henry as pastor of the Presbyterian congregation of Quebec was the Rev. Alexander Spark, D.D.

* Contemporary with Mr. Henry there was in Quebec a minister, Monsieur de Montmollin, a Swiss, ordained in the Church of England. "His name occurs in the register of Quebec in the year 1768. He had a few French hearers, not converts, however, for they were of the old Huguenot stock; but his imperfect pronounciation of our language marred the effect of his ministrations to the English. M. de Montmollin lived till the commencement of the present century, and is still remembered by some as a respectable, well-informed and clever old man, with his old-fashioned clerical dress and great white wig." *Hawkins' Annals of the Diocese of Quebec*, 1849, page 14.

He was a native of the parish of Marykirk, Scotland, born January, 1762. He studied in the Grammar School of Montrose and at the University of Aberdeen. His theological studies were prosecuted under Dr. Gerard, of King's, and Dr. Campbell, of Marischal College. He came to Quebec in 1780 as an assistant teacher in an academy, and continued in this position for three years, when he returned to Scotland, where he was licensed as a preacher and also ordained by the Presbytery of Ellon, of the Church of Scotland, in 1784. The same year he came back to Quebec and became tutor in the family of Colonel Caldwell at Belmont. His pupil, afterwards Sir John Caldwell, is said to have cherished a grateful remembrance of his successful and pleasing mode of communicating knowledge. During the closing years of Mr. Henry's ministry (1786-95) Mr. Spark gave him regular assistance; for the last six years the whole duty, public and private, devolved on him. After Mr. Henry's death he became pastor of the congregation "with all the formality circumstances would permit." His ministry continued for twenty-four years from the death of his predecessor. During this time his pulpit was never vacant, except on two occasions, when affairs of the Church required him to proceed to Montreal. He occasionally received assistance from ecclesiastical friends, and, among others, from the Rev. Mr. Henderson, afterwards minister of Irvine, who came to Canada as private tutor to the son of Sir Robert Prescott, the Governor-General, and who was also chaplain to one of the regiments in the garrison. Owing to the smallness of his income Mr. Spark undertook, in addition to his clerical duties, the instruction, in classical and mathematical learning, of a small number of pupils, some of whom afterwards occupied distinguished stations.

In 1802 a memorial was addressed by Mr. Spark and his congregation to King George III., in which they petition for a lot of ground on which to erect a church. The petitioners

represent that they had been educated in the principles of the Church of Scotland, and that they were attached to the worship, rules and ceremonies of that Church, an ordained minister of which they had supported for the last thirty-six years, and that they had in view "to build a decent, plain church for their public worship." They pray that His Majesty would grant a small spot, in a convenient situation within the walls, as a site, and suggest the site of the old Jesuits' Church as a proper place. They represent that in the church they propose to build they intend to allot a considerable space for the accommodation of the troops, among whom were many natives of Scotland and Ireland, who desired to join with them in worship. They acknowledge the kindness of the Governors of the Province, "who have permitted them for many years to perform their public worship in the room appointed for holding the courts of justice," and express gratitude for an annual grant of fifty pounds to their present minister.* The memorial closes with a petition that His Majesty may be graciously pleased to grant to the congregation a portion of some of the reserved lots in the townships for the purpose of raising a stipend or salary for the minister or ministers of their Church, and for other necessary purposes.

The names of one hundred and forty-eight petitioners are attached to the memorial. The name of Mr. Spark appears first; lower down is that of the Rev. James Somerville, who had recently arrived in Quebec, and who became minister of St. Gabriel Street Church, Montreal. A copy of the petition and of the names attached to it is given in an address on

* "Dr. Spark had an allowance from Government of £50 sterling per annum, which has been continued to his successor. This is the only provision as yet made by Government for the clergy of the Church of Scotland in Lower Canada, with the exception of a similar sum allowed annually to the senior clergyman of St. Gabriel's Church, Montreal, although the Presbytery of Quebec consists at present (1834) of twelve regularly ordained clergymen of the Church of Scotland."—Hawkins' Picture of Quebec, p. 240, Quebec, 1834.

"The Scot in New France" by Mr. J. M. Lemoine, who also gives interesting notices of several of the petitioners. One of these was Sergeant James Thompson, of Fraser's Highlanders, who had served under Wolfe at the capture of Quebec, who, sixty-eight years afterwards, assisted Lord Dalhousie in laying the corner-stone of the Wolfe and Montcalm monument, and who died at the age of ninety-eight in 1830. Another was Mrs. Jane Sewell, wife of Solicitor-General Sewell, and another Mrs. Henrietta Sewell, wife of Chief Justice Sewell and daughter of Chief Justice Smith. Of Chief Justice Smith a brief notice may here be added. He was born at New York in 1728; his father was a member of His Majesty's Council, and afterwards judge of the Court of King's Bench for the State of New York. He himself was appointed Chief Justice of New York. At the close of the revolutionary war he accompanied Sir Guy Carleton, the commander-in-chief of the British troops, to England. In reward for his loyalty he was made Chief Justice of Lower Canada, to which he came with Lord Dorchester in 1786. In "Morgan's Lives of Celebrated Canadians" he is described as a devout Christian, a sincere Protestant, and tolerant and just to those from whom he differed. In "Ogden's Tour through Upper and Lower Canada" it is mentioned that he "lived and died a Presbyterian," and instances are given of his respectful language regarding Christians of other denominations. He died in the year 1793; and it is stated that a day before his death he desired one of his children to send round to the clergymen of each communion a declaration, to be read in the several churches, of his firm belief in the divinity of his Saviour.* It is said that rationalistic and unitarian notions were about this time prevalent in Quebec.

Six years after the date of the memorial to the king "letters patent were issued by his Excellency Sir James

* Morgan's biographies, p. 166. *Tour through Upper and Lower Canada* by John C. Ogden, of the Episcopal Church, 1800, p. 67.

Henry Craig, Knight of the Most Honourable Order of the Bath, granting as a place for the erection of a church, for the public worship or exercise of the religion of the Church of Scotland, a certain lot or piece of ground in St. Anne's Street, Upper Town, unto Alexander Spark, John Blackwood, John Mure, David Munro and John Paterson, and their successors in trust for ever." In 1809 subscriptions to the amount of £1,547 currency were reported, with the expectation of additions. The building was commenced, and completed within two years. On the 30th November, 1810, it was opened for public worship, and became known as St. Andrew's Church.* The opening discourse was preached by Dr. Spark† from Psalm cxxii. 9, and was afterwards published.

In consequence of the enlarged state of the congregation an addition was now made to the number of elders. From this time St. Andrew's Church became a rallying point for strangers arriving from Scotland and from Presbyterian churches in England and Ireland. Here they found the religious ordinances practised with the plainness and simplicity to which they had been accustomed. Special attention was given to the young, who were assembled once a week during one season of the year, for the purpose of receiving catechetical instructions suitable to their years.

Dr. Spark died suddenly on Sabbath, 7th July, 1819. On the forenoon of that day he preached on the text, Gen. xlv. 24, and, among other things, exhorted his hearers to remember that life was short. He afterwards attended a funeral. On his way to the church he fell down in an apoplectic fit and almost instantly expired. In a notice of his death, which appeared on the following Tuesday in the *Quebec Mercury*, a high tribute was paid to his character. The notice closes with

* Hawkins' Picture of Quebec, p. 238.

† In 1804 Mr. Spark received the degree of D.D. from the University of Aberdeen.

the following sentence:—"He was in the fifty-seventh year of his age and thirty-sixth of his ministry; and we may say, beyond the reach of contradiction, that he was not meanly skilled in letters; that in life and manners he observed a simplicity and innocence beyond what are seen in most men; and that few have died more universally and more sincerely lamented."

The Rev. Daniel Wilkie, LL.D., to whose pen we are indebted for sketches of the life of Dr. Spark, of Quebec, and that of Mr. Somerville, of Montreal, was a native of Tollcross, Scotland. He received his education at Glasgow College. He came to Canada in 1803 as successor to Mr. Somerville in the instruction of youth; and in the following year received license to preach from the Presbytery of Montreal. For forty years he was actively engaged as a teacher in Quebec; and many of his pupils attained to positions of eminence. He was also editor of the *Star* newspaper during the three years of its existence. On the occasion of the death of Dr. Spark he preached a funeral sermon, which was published along with the sermon preached by Dr. Spark on the day of his death. He died in 1851, at the age of seventy-four. In Mount Hermon Cemetery a monument has been erected by his former pupils in grateful remembrance of his services and character, and on which it is inscribed: "He was a learned scholar; an indefatigable student of philosophy and letters; an able and successful instructor of youth; of genuine uprightness and guileless simplicity; a devout, benevolent and public-spirited man; commanding through life the respect and esteem of the community in which he lived."

In Dr. Wilkie's sketch of Dr. Spark's life an account is given of an incident which led to important results and which is worthy of being noticed as illustrating the state of affairs in regard to religious liberty at the commencement of the century. A Dissenting minister had ventured to perform some clerical

acts which required registration without receiving authority in the terms of an Act which had been passed by the Parliament of Lower Canada. In delivering sentence in this case the Chief Justice did not think it sufficient to refer to the obvious violation of an existing statute, but attempted to establish the position that the Church of England was the only established Church in the country, and that all persons not belonging to it or to the Church of Rome, came under the denomination of Dissenters; and further that all clerical acts requiring registration performed by others than the Churches of England and Rome were irregular and liable to be called in question. He added that a bill would be immediately introduced into the Legislature to legalise all such acts. A bill was accordingly introduced into the legislative council by Bishop Mountain,* and passed there; but after a good deal of discussion it was rejected in the Lower House on the ground that the rights of the Church of Scotland had always been admitted in the Province, and ought not now to be questioned.

The Dissenting minister referred to by Dr. Wilkie was the Rev. Mr. Bentom, who was a Congregationalist, and who, with the Rev. Mr. Mitchell, had been sent to Canada by the London Missionary Society. In 1801 he organised a church, and laboured as a minister almost gratuitously. The following is the account of his case given by Dr. Henry Wilkes.† At first he obtained the usual register, and performed all the functions of the holy ministry. But "on applying for his register for the third year he was refused in a manner far from courteous.

* Dr. Jacob Mountain was the first Protestant Bishop of the Diocese of Quebec, to which position he was appointed in 1793. His diocese included the Provinces of Upper and Lower Canada, which, as well as the Maritime Provinces, were previously within the jurisdiction of the Bishop of Nova Scotia. At the time of Bishop Mountain's appointment there were six resident clergymen of the Church of England in all Canada, and about the same number of churches.—Akens' Sketch of the Rise and Progress of the Church of England in the British North American Provinces, p. 75.

† *Canadian Independent*, December, 1866.

As a consequence he was virtually prohibited from celebrating the nuptial ceremony, and administering the ordinance of baptism; nor was he permitted to officiate at funerals, the public grave-yard having been closed against him." "The treatment to which he was exposed, being not only unchristian but unquestionably illegal, was resented by Mr. Bentom, who, finding it impossible to get redress, determined to try the power of the press on his persecutors. He took a journey, therefore, to the United States, and there printed a pamphlet which he had written, entitled 'Law and Facts,' and designed to expose the great injustice he had suffered. Copies of this pamphlet were soon circulated in Quebec, and the author, Mr. Bentom, was arrested and prosecuted for libel. The late Chief Justice Sewell, then Attorney-General, appeared on behalf of the prosecution, but no advocate had independence enough to undertake the case of the defendant. Mr. Bentom, nothing daunted, argued his own cause. The trial, which was by special jury, lasted from 10 a.m. to 5 p.m., and resulted in a verdict of 'guilty.' The sentence was six months' imprisonment and a fine of fifty pounds sterling. For six months, therefore, was this good man shut up in prison, under cover of the law, in reality for the crime of Nonconformity, though nominally for libel. Christian friends at Glasgow, Scotland, contributed and sent over the amount of the fine." "The Chief Justice Sewell, twenty-five years afterwards, virtually admitted that the proceedings in Bentom's case were altogether contrary to the inalienable rights of conscience, an inequitable stretch of civil jurisdiction adverse to the command of Christ concerning the administration of evangelical ordinances and the worship of God, and a dangerous precedent which could not be justified."



CHAPTER II.

FIRST PRESBYTERIAN CONGREGATIONS IN MONTREAL.—NOTICES OF REV. JOHN BETHUNE AND REV. JOHN YOUNG.—ERECTION OF ST. GABRIEL ST. CHURCH.—NOTICES OF MR. (AFTERWARDS BISHOP) STRACHAN, REV. JAMES SOMERVILLE, REV. ROBERT FORREST AND REV. ROBERT EASTON.—ERECTION OF NEW CHURCH IN ST. PETER STREET.—NOTICE OF REV. HENRY ESSON.



FROM the city of Quebec we pass to the city of Montreal, the only other place in Lower Canada in which any Presbyterian congregation was organised or Presbyterian minister settled until the year 1817. Situated at the junction of the great rivers, the Ottawa and the St. Lawrence, the city of Montreal is at present the commercial capital of the Dominion, and contains a population nearly as numerous as was that of both Upper and Lower Canada when the division was made between the two Provinces in 1791. Previous to the close of the revolutionary war, in 1783, there were in Montreal but few Presbyterians, but soon afterwards their numbers were increased by accessions from the British Isles and from the United States.

The first Presbyterian minister who was settled in this city was the Rev. John Bethune. He was a native of Scotland and had been ordained by a Presbytery of the Established Church. He had come to America and had officiated as chaplain of the loyal militia in North Carolina during the revolutionary war. Taken prisoner in the battle at Cross

Creek in 1776, he was imprisoned and then ordered to Philadelphia. After his release his continued loyalty reduced him to great distress, but he was restored to comfort on receiving an appointment as chaplain of the 84th regiment. He came to Montreal in the year 1786. On the 12th March of this year he held the first Presbyterian service in this city, and at once he organised a congregation, which met for public worship in a large room hired for the purpose. But his pastorate in Montreal lasted little more than a year. On the 6th of May, 1787, he removed to Williamstown, in the township of Charlottenburgh, in the county of Glengarry. This county had been to a large extent settled by United Empire Loyalists, who left the United States after the close of the revolutionary war. These included officers and privates of the recently disbanded troops, who received free grants of land in Canada, in recognition of their services to king and country. Some were Dutch, some German, some English, but they were for the most part Scottish Highlanders of the Presbyterian and Roman Catholic Churches. In common with other Loyalists Mr. Bethune obtained a grant of land in Glengarry. In his new residence he continued his labours as a Presbyterian minister among his co-religionists and countrymen, to whom he was peculiarly acceptable because of his tried loyalty and his knowledge of the Gaelic language, as well as on account of his high Christian character. During the course of his ministry in Glengarry, which lasted twenty-eight years, he preached in Williamstown, Martintown, Lancaster, and Cornwall, in each of which places he secured the erection of a church. The closing years of his life were disturbed by the war, which broke out in 1812, between England and the United States of America, but he had the satisfaction of witnessing the successful resistance of the loyal Canadians to the invaders of their country. He died in 1815, in the sixty-sixth year of his age. His remains lie interred in

the graveyard of Williamstown, under a handsome monument erected to his memory by his six sons. He is described as a man of great zeal and piety, deservedly esteemed by all who knew him, and whose name is still cherished in grateful remembrance by the descendants of those to whom he ministered. Two of his sons "took orders" in the Church of England; one became Dean of Montreal and the other Bishop of Toronto.

After Mr. Bethune's departure to Glengarry the Presbyterians of Montreal obtained as their pastor the Rev. John Young. He had been licensed as a preacher of the Gospel by the Presbytery of Irvine, of the Church of Scotland. In 1786 he emigrated to the United States, and in the following year was ordained by the Presbytery of New York as pastor of a congregation in the neighbourhood of Schenectady, and became a member of the Presbytery of Albany when that presbytery was formed in 1790. He visited Montreal in 1790. On a second visit in the following year he dispensed the sacrament of the Lord's Supper to the Presbyterian congregation, which now petitioned to be taken into connection with the Presbytery of Albany. Their petition was granted, and both minister and congregation were connected with that presbytery until 1793, when, in accordance with their own request, they were disjoined to be connected with a presbytery then formed in Canada, which was called the "Presbytery of Montreal." This was the first presbytery constituted in the Provinces of Upper and Lower Canada. It consisted, probably, of Mr. Bethune, of Glengarry, Mr. Spark, of Quebec, and Mr. Young, of Montreal, with elders from their congregations.

In 1792 the congregation purchased for £100 a piece of ground as a site for a church; this being too small the use of twelve feet additional was granted by the Government from the Champ de Mars. Within six months a church was erected

at a cost of £1,000, raised by voluntary subscriptions, chiefly in Montreal; some assistance was obtained from London, England. It was opened for public worship by Mr. Young on the 7th October, 1792; and was the first Presbyterian church erected in Lower Canada. The church was at first known by the names of the Scotch Church, the Protestant Presbyterian Church and the Presbyterian Church of Montreal; but after other Presbyterian churches were built it was called St. Gabriel Street Church. In an account of this church and congregation transmitted to the clerk of the Synod of Canada in 1832, by the Rev. Henry Esson, the following interesting paragraph occurs:—"It may be mentioned, as a curious circumstance, that previous to the building of our church it appears the congregation had been accommodated for some time in the Roman Catholic Church belonging to the religious order of Recollets; for in June, 1791, the treasurer of the committee was directed to pay for a hogshead of wine given to that fraternity for the use of their church. And in 1809, when our church was under repairs, the congregation assembled for public worship during two months or more in the same church." In another document* it is stated that the Recollet Fathers politely refused any remuneration, but were induced to accept of a present of two hogsheads of Spanish wine containing sixty odd gallons each, and a box of candles, in acknowledgement of their good offices, and that "they were thankful for the same."

Mr. Young remained in the pastoral charge of St. Gabriel Street Congregation till 1802, when he removed to Niagara, and then to the neighbourhood of Lake Champlain, where he remained for several years. He afterwards went to the Province of Nova Scotia, where he died in 1825. The following reference to his death occurs in a letter of the Rev. John

* Quoted by Mr. Croil in his Report, p. 63.

Sprott,* dated Musquodoboit, January 12th, 1826:—"In the fall I visited Sheet Harbour and preached a sermon over the ashes of the late Rev. John Young, originally from the Presbytery of Irvine. His death was much lamented by that infant settlement."

After the departure of Mr. Young the pulpit of St. Gabriel Street Church was supplied for a short time by the Rev. Robert Forrest, who had been ordained minister of Saltcoats in 1798 in connection with the Associate Synod in Scotland, and had come with Dr. Mason to New York, where, after visiting Montreal, he became pastor of an Associate Reformed congregation. He afterwards became minister of Stamford, county of Delaware, U.S., where he died in 1846, in the seventy-eighth year of his age. At this time the attention of a young graduate of Aberdeen, who had studied theology in St. Andrew's, and who had been for some time a parish school teacher in Scotland, was directed to the vacant charge in St. Gabriel Street. This was Mr. John¹ Strachan. He had come to Canada in 1799 to take charge of a college which Governor Simcoe proposed to establish in Kingston. On his arrival Mr. Strachan found that the project of establishing an academy had been abandoned, and on the departure of Mr. Young, he made application to be appointed to the vacant charge; but his application proved unsuccessful, and soon afterwards he "took orders" in the Church of England. He was ordained by Bishop Mountain on the 26th May, 1803, and was sent as a missionary to Cornwall, where he also taught the Grammar School, having among his pupils the sons of Mr. Bethune, two of whom, as already mentioned, followed his example in "taking orders" in the Church of England. Mr. Strachan afterwards became Rector, Archdeacon and finally Bishop of

* The letter is addressed to the Rev. Dr. Scott, of Greenock, and is found in the MS. collection of the Glasgow Colonial Society, deposited in Knox College, Toronto.

Toronto. He also became a member of the Legislative and Executive Councils and President of King's College. For more than half a century he took a prominent part in the educational, ecclesiastical and political affairs of Canada, especially in the Upper Province, whose history would probably have been very different from what it is, had he been elected to the charge of St. Gabriel Street congregation.

The minister elected to the charge of the congregation was the Rev. James Somerville. He was a native of Tollcross, near Glasgow, born 1st April, 1775. He took the usual arts course, and also studied theology in the University of Glasgow. He was licensed as a preacher of the Gospel, in 1799, by the Relief Presbytery of Glasgow. After labouring two years as a probationer in Scotland, he accepted an offer made to him to come to Quebec as a teacher of youth. He arrived in this city on the 3rd June, 1802, and entered on his work with excellent prospects of success as a teacher. But on the departure of Mr. Young from Montreal he was induced by Dr. Spark, who had formed a high estimate of his worth, to visit and preach in the vacant congregation of St. Gabriel Street, which extended to him a call. He accepted the call, and was ordained pastor of the vacant charge in September, 1803, by the "Presbytery of Montreal."

The following extract minute* will explain the manner in which this presbytery was constituted:—"Montreal, 17th September, 1803. The former Presbytery of Montreal [that, probably, which was constituted in 1793] having been, by unfortunate circumstances, dissolved, the Rev. John Bethune, Minister of the Gospel at Glengarry in Upper Canada, formerly a member of the said presbytery, and the Rev. Mr. Alexander Spark, minister of the Gospel at Quebec, conceiving it would be for the good of religion to form a connection and constitute themselves into a presbytery, did accordingly meet at Montreal

* Quoted in Croil's Statistical Report, p. 52.

this 17th day of September, in the year of our Lord one thousand eight hundred and three, and after prayers the said ministers, together with Mr. Duncan Fisher, elder, took their seats. The Rev. Mr. John Bethune was chosen moderator, the Rev. Mr. Alexander Spark, clerk. Absent, the elder from Glengarry and the elder from Quebec. The presbytery agreed that they shall be known and addressed by the name and style of the Presbytery of Montreal." It is not known that any future meetings of this presbytery were held. The following is the account of Mr. Somerville's ordination given by Dr. Daniel Wilkie, who gives the 18th September as the day of meeting of the presbytery:—"At this meeting of presbytery a letter was produced from the Rev. Robert Findlay, D.D., Professor of Divinity, under whom Mr. Somerville had studied, and from whom he had already produced the usual testimonials. This letter was dated the 1st February preceding, and from its tenor the two ministers and elders present considered themselves justified, in the existing circumstances, in forming themselves into a presbytery, and proceeded to ordain Mr. James Somerville to the vacant congregation, which had presented him a regular call, as required by the laws of the Church. Dr. Spark preached the ordination sermon from 1 Cor. xiv. 33: 'God is not the author of confusion, but of order.' The ceremony was then finished with the accustomed solemnity, and with all the formality of which the case would admit." This was the first ordination of a Presbyterian minister in Upper or Lower Canada.

"From the day of Mr. Somerville's settlement in Montreal (says Dr. Wilkie) he bent his attention towards promoting, by all possible means, the moral and religious benefit of his people. To this object his time was devoted at all proper seasons as long as his health permitted. It met with those interruptions, and those only, which his infirmities demanded. Soon after his settlement he set on foot a Sunday school, and

exerted himself to preserve it in an active state. He preserved it so till his health so far declined that in 1824 he was compelled to retire from the active duties of his profession. When his health again rallied he took the entire charge of the Sunday school, and conducted it for some years himself." In 1817 he obtained as his colleague the Rev. Henry Esson, and in 1823 a second colleague in the person of the Rev. Edward Black. On these now devolved the whole pastoral work, of which Mr. Somerville was relieved. But he still retained his *status* as pastor of St. Gabriel Street Church. A generous retiring allowance was granted him by his congregation, and he continued to receive, as military chaplain, the Government grant of £50. In the providence of God he became heir to considerable wealth, which he bequeathed to the erection of a manse for his successor, the endowment of a lectureship on natural history, the support of the Montreal General Hospital, and to several of his more intimate friends in Montreal and Quebec. He died in 1837, in the sixty-second year of his age. His remains were interred in the old English Burying Ground, where the other members of his family were buried. On a neat marble stone within the walls of St. Gabriel Street Church are inscribed the date of his birth, the place of his education and the day of his ordination; and there, also, these words are inscribed: "Having, by the hand of Providence, been deprived of all his family he devoted his remaining property, the gift of disinterested friendship, to humanity, science, friendship and piety."

The call given to Mr. Somerville by the St. Gabriel Street congregation had not been unanimous. The dissenting members withdrew and were formed into a separate congregation, to which the Rev. Robert Forrest ministered for a short time before his removal to New York. In 1804 it obtained a stated pastor in the person of the Rev. Robert Easton. He had been ordained, in 1798, as minister of Morpeth, in the north of

England, in connection with the Associate or Burgher Synod of Scotland, and had resigned his charge in 1802. The Rev. John Mason, of New York, had in the preceding year visited Scotland and applied to the Associate Synod for preachers for the churches in America. Four brethren accompanied him on his return, two of whom were Mr. Easton and Mr. Forrest. In the year 1805 steps were taken by the congregation of which Mr. Easton became pastor towards the erection of a church. Lots were purchased in St. Peter Street, and in April, 1807, the building was completed at a cost of £1,500. Part of this money was obtained by subscriptions from the United States, citizens of which residing in Montreal seem to have formed a considerable portion of the new congregation. By a formal resolution the congregation declared itself to be "in connection with the Associate Reformed Synod in Scotland, commonly called the Burgher Secession." But, although the resolution was brought before that Synod in Glasgow in 1806, no action seems to have been taken respecting it. When Mr. Easton proposed to resign his charge in 1822 in consequence of increasing infirmities, the congregation resolved to procure a minister of the Established Church of Scotland, "and none else." The members who came from the United States were offended by this exclusive proceeding, and the congregation was divided. The Scotch party, being the majority, retained the property, and assumed the name of St. Andrew's Church; the Americans withdrew and were organised as the American Presbyterian Congregation. Soon after Mr. Easton's settlement a petition was presented to the different branches of the Legislature praying that he might be permitted to hold a register of the marriages, baptisms and burials at which he might officiate; but this was refused, and he did not obtain the registers till 1815. Mr. Easton was one of the ministers who took part in the formation in 1813 of the "Presbytery of the Canadas." In 1819 he paid a visit to Great

Britain in order to procure a fund which might be available for sending evangelical preachers to Canada. "According to the scheme suggested by Mr. Easton and his brethren, it was proposed that one half of the money raised in Britain should be left in the hands of a committee consisting of persons connected with the Church of Scotland and with the two branches of the Secession; and that the other half should be transmitted to the Presbytery of the Canadas, to be employed by them in defraying the expenses incurred by the preachers in travelling to great distances and in officiating in poor settlements." A considerable sum of money was collected, but difficulties arose in connection with it, which proved the unhappy cause of an estrangement between Mr. Easton and his brethren in Canada, with whom, therefore, he ceased to be associated in church work. He formally resigned his charge in 1824, when his congregation granted him an annuity of £150. He died in May, 1831.

It has already been mentioned that in consequence of failing health the Rev. Mr. Somerville obtained as colleagues the Rev. Henry Esson and the Rev. Edward Black. The latter was not ordained till 1823. As the former was ordained and entered on his pastoral labours in Montreal within the period immediately under review, a brief notice of him will now be given. Mr. Esson came from Aberdeen, Scotland. He "passed with great credit through the literary and philosophical classes at College, carrying off the highest prizes in the different departments, and securing at the same time the cordial attachment of his teachers and his fellow students." He was licensed to preach by the Presbytery of Aberdeen, of the Church of Scotland, on the 7th May, 1817, and ordained on the 15th of the same month by the same Presbytery, in order to become Mr. Somerville's colleague in Montreal. In consequence of unhappy occurrences which produced alienation between him and Mr. Somerville's second

colleague, and contention in the congregation, a new congregation was formed. Mr. Esson remained pastor of St. Gabriel Street Church till 1844, when the Disruption took place in Canada. He was then called to occupy the chair of Literature and Philosophy in Knox College, Toronto.

During his ministry in Montreal Mr. Esson took an active interest in the public questions which then agitated the country, and among others in the bitter controversy which was carried on respecting the disposal of the Clergy Reserves. He edited, during its brief existence, the *Canadian Miscellany*, which contained a number of able articles on the efforts made by Dr. Strachan and others to secure for the Church of England the exclusive possession of the provisions made for the support of a "Protestant clergy." During the progress of the "ten years' conflict" which resulted in the Disruption in Scotland, Mr. Esson was led to take a deeper interest than formerly in evangelical movements, and he became more profoundly impressed with the importance of evangelical doctrines. A change took place in his preaching, and corresponding effects were the result.

On his duties as professor he entered with great enthusiasm; devoting to the instruction of his students the resources of his brilliant genius and scholarly acquirements, and earnestly desirous to secure their growth in spiritual as well as intellectual attainments. He continued to occupy the position of professor in Knox College till his death, which occurred on the 11th May, 1853. At its meeting on the following month the Synod of the Presbyterian Church of Canada adopted a minute expressive of its high estimate of his character. From this minute we give the following extracts:—"By the death of Professor Esson our college has suffered the loss of a gifted, accomplished, and devoted teacher, whose singleness of purpose and unwearied labours in the discharge of the duties of his office, had commanded the admiration of all who took

an interest in that institution. Endowed with fine natural genius, a most accomplished scholar, a metaphysician and moral philosopher by the natural bent of his mind, and as the fruit of careful study in a favourite field, distinguished by a warmth of affection and a kindness of manner which drew to him instinctively the hearts of the young, and withal an enthusiast in the cause of education, Professor Esson possessed many rare qualifications for his important office." "In view both of the spirit and the abundance of his labours, his loss may well be lamented as that of one whose whole energies were consecrated to the work of training up a race of ministers in our Church, who should not only be wise with the wisdom of this world, but wise in winning souls to Christ."



CHAPTER III.

DUTCH REFORMED CHURCH IN UPPER CANADA.—NOTICES OF REV. MESSRS. BROEFFLE AND MCDOWALL.—ORGANISATION OF DUTCH REFORMED CHURCHES IN FREDERICKSBURGH, ADOLPHUSTOWN, ERNESTOWN, BROCKVILLE AND TORONTO.—MISSIONARY VISITS OF DUTCH AND ASSOCIATE REFORMED CHURCHES.—STATISTICS.



LEAVING the Province of Lower Canada we proceed westward to the Upper Province. Upper Canada was erected into a separate Province in 1791. At that time it was covered by almost unbroken forests; Kingston and Niagara or Newark were then but small towns or villages, and there was scarcely another town or village in the Province. The whole population was estimated at 20,000, consisting, to a large extent, of United Empire Loyalists from the United States; in 1800 it was increased to 50,000, and to 77,000 in the year 1811. Most of the early inhabitants of Upper Canada were Protestants, including a considerable number of Presbyterians of Scottish or Irish origin, or of the Dutch and German Reformed Churches, who were settled chiefly in the Eastern and Johnston districts, along the Bay of Quinté, and in the Niagara peninsula.

At the time when Upper Canada was erected into a separate Province the Rev. John Bethune, of whom mention has already been made, was the only Presbyterian minister settled in the Province. He came from Montreal in 1787, and laboured in the eastern counties; so that from Cornwall to

the far west there was no supply of Presbyterian ordinances. Applications were made for ministers to the churches in Scotland, but many years elapsed before any systematic measures were adopted by the Established Church to provide for the spiritual wants of the colonies; and the Secession churches were devoting their efforts to the establishment of missions in the eastern Provinces and in the United States.

The first systematic efforts to send Presbyterian ministers to Upper Canada were made by the Dutch Reformed Church of the United States, whose attention was turned to this Province as a field of missionary labour so early as the year 1798, and by which the Rev. Robert McDowall was then sent to labour in this field. But before a regular mission to Canada was organised there had come from the United States a minister of the Dutch Reformed Church, who laboured for twenty years in the townships west of the scene of Mr. Bethune's labours. This was the Rev. John Ludwig Broeffle (or Preffle), who preached from 1795 to 1815 in Osnabruck, Williamsburgh and Matilda, in the counties of Stormont and Dundas, which, as well as Glengarry, belonged to the Eastern District.

Mr. Broeffle had previously laboured from the year 1784 in two places called Canajoharie and Schoharie, in the State of New York.* In his Canadian field of labour a large number of the Presbyterians were of German origin, and he preached to them in the German language. In Williamsburgh, where he took up his abode, there were also Lutherans, who erected, in 1790, the first Protestant church building in Canada. Two of the Lutheran ministers, the Rev. Messrs. Wageant and Myers, joined the Church of England in 1811 and 1817. Mr. Broeffle seems to have been a faithful pastor, laborious and self-denying. His income was small: it is said that his actual stipend never exceeded one hundred dollars per annum, and

* Manual of the Dutch Reformed Church, p. 44.

that he was destitute of private means. The high esteem in which he was held is apparent from the following document found in possession of one of the elders:—"To all to whom these presents may come: We hereby testify that the Rev. John Ludwig Broeffle, minister of the Presbyterian congregation, has ministered unto us for these ten years past, and that he has conducted himself in that charge and every other trust as a good and faithful pastor, in testimony whereof we, the elders of the congregations of Williamsburgh and Osnabruck, in the Province of Upper Canada, have subscribed our names, the 22nd January, 1805." This faithful minister, so highly esteemed, but so poorly remunerated, having "endured all manner of privations and hardships," died in 1815, the same year in which Mr. Bethune died. He had reached the advanced age of seventy-six. The immediate cause of his death was over-exertion in walking a distance of fifteen miles to Osnabruck to preach there.*

Mr. McDowall, who was sent to Canada by the Dutch Reformed Church in 1798, was born in the United States, of Scottish parentage. He was licensed to preach in 1790. On coming to this Province he laboured as a missionary, preaching and organising congregations at different places between Brockville on the east and York (Toronto) on the west. In 1800 he accepted a call from the congregations at Adolphustown, Ernestown and Fredericksburgh, on the Bay of Quinté, where he continued to labour till his death, in 1841. Other missionaries were sent to Canada from time to time by the Dutch Reformed Church, but none of them remained longer than a few weeks or months. They did good service during their visits, but the long-continued and faithful labours of Mr. McDowall were of pre-eminent importance in establishing Presbyterianism in the Province of Ontario.

Before accepting the pastoral charge of the congregations

* Croil's History of the County of Dundas, p. 257.

on the Bay of Quinté Mr. McDowall had been invited to settle in the township of Elizabethtown, in which Brockville now stands. The Presbyterians there had previously applied for a minister from Scotland, but in vain. They had applied also to the Associate Reformed Church in the United States, and letters were sent to them in reply by the Rev. Thomas Beveridge and Rev. David Goodwillie in 1795, and by the Rev. James Marrs in 1796 and 1797, expressing great concern for their spiritual welfare, lamenting their inability to send them stated ministers, and advising them in the meantime to form themselves into societies for maintaining religious worship. "It might be well for you (writes Mr. Beveridge, on the 20th February, 1795) and your families, if in your present destitute state you should meet, such as can, in societies on the Lord's Day for prayer and conference, and as some of you would no doubt bring good books from Scotland, a sermon might be read at such meetings. This would be better than to have vagrant preachers, concerning whose call and commission and soundness in the faith you can have no reasonable assurance. Never was that exhortation more necessary than at this time and in this western part of the world:—'Believe not every spirit, but try the spirits whether they are of God.'"

In his letter of 24th December, 1797, Mr. Marrs states that he had been asked to devote three Sabbaths to Elizabethtown, but that he had reluctantly declined the mission as he found he could be there only one Sabbath, ten days being required for the journey.

A brief visit was paid to Elizabethtown in the winter of 1797-8 by the Rev. David Goodwillie, as appears from a letter written by Mr. Robert McLean, uncle of the late Rev. Alex. McLean, of Nairn, in which reference is also made to a visit by a minister of the Dutch Reformed Church. The letter is dated Elizabethtown, Eastern District, 13th September, 1798, and is addressed to Mr. Alex. Morris, then of Paisley, Scotland

(father of the Hon. Wm. Morris and the Hon. James Morris), who with his family soon afterwards emigrated to Canada. After referring to the divisions among Christians, the general indifference regarding religious matters and the prevalence of Arminianism, Mr. McLean thus writes:—"I am afraid that it will not be very soon that a genuine minister of the Gospel will be settled among us. We were visited last winter by the Rev. David Goodwillie, belonging to the Presbytery of Pennsylvania, to whom we had several years ago applied for assistance. He then gave us some encouragement to hope that the above Presbytery would supply, but we have had no account from him since. There is one thing, however, that gives me a little reason to hope that the Gospel may yet meet with encouragement among us, and that is the kind reception which a missionary from the Reformed Dutch Church met with about three weeks ago. He is of Scotch descent, born in America, seems to be an excellent man, is a good orator, and truly orthodox in his religious principles. He preached several sermons in our neighbourhood, and various descriptions of people were well pleased with him."

The missionary of the Dutch Reformed Church referred to in the letter was doubtless the Rev. Robert McDowall. We accordingly find among old manuscripts preserved by the McLean family* not only subscription lists signed by Presbyterians but also a separate list signed by members of the Church of England and other Churches, promising to pay yearly "to the elders and deacons of the Reformed Dutch Church in Elizabethtown the sum affixed to each of our names, for the support of the Rev. Robert McDowall, until such time as we can obtain a regular clergyman of our several denominations." It appears also from one of Mr. McDowall's letters to Mr. McLean that at one time he seriously thought of

* Presented through the Rev. Robert Wallace to Knox College Library by the widow of the Rev. Alex. McLean.

settling in Elizabethtown, but finally resolved to accept the call from Adolphustown, Ernestown and Fredericksburgh, on the Bay of Quinté.

The following extracts from the report of a committee on missions, submitted to the General Synod of the Reformed Dutch Church in North America at its meeting 13th June, 1800, furnish valuable information respecting the missions of that Church in Canada. They show that besides Mr. McDowall five other missionaries had been sent to Canada by the Dutch Reformed Church previous to the meeting of their synod in 1800:—

“The committee appointed on the subject of missions beg to report that the frontiers of this State present a large field for missionary labours ; but that the most promising prospects in this respect open from Canada. Singular and unexpected success has attended the labours of a missionary some time since sent out by the Classis of Albany. A committee of that classis made a report at their January session, 1799, that the Rev. Robert McDowall, their missionary to Canada in 1798, had visited a great number of settlements in that country, and had formed into congregations the people of six large districts, who, together with another district which he did not organise into a congregation, consisted of about 420 or 430 families. He found the people very hungry for the bread of life, and very attentive under the preaching of the word. He had several invitations to settle, and has accepted a call from the congregations of Adolphustown, Ernestown and Fredericksburgh, in Upper Canada, among whom he is gone to reside.

“From all the information which the missionary has communicated, and from other sources of intelligence, it is obvious that the Lord in his good Providence has opened in that quarter a wide door for the entrance of the Gospel. Letters have been frequently sent to the Classis of Albany, and to individuals of that body, requesting and earnestly praying that

our churches would send out faithful servants of the Lord to help them. A letter now in the hands of the committee dated January 17th, 1800, addressed to the synod, makes a very affecting representation of the situation of the people from where it is sent. It is from the town of Elizabethtown [Brockville], in Upper Canada. The writers urge the necessity of immediate assistance. They state that the danger of division among them is very imminent unless some person be sent to their relief. They assert that future efforts will be fruitless unless their congregations be in a short time supplied, and they beg of this reverend body to have compassion upon them and to use every means to answer their wants. They say if a person were sent from this body who should be acceptable to them they would make an immediate call upon him, and believe that they would be able to raise a large salary, especially as the neighbouring congregations are vacant.

"Your committee further report that since the beginning of 1798, the Classis of Albany have sent out to different parts six missionaries, including Mr. McDowall, who is settled in Canada, and have paid them as appears from the treasurer's book the sum of £143 9s. 3d., the greater part of which has been received from the Particular and General Synods, whose readiness to assist them in this important business the committee, in the name of that classis, with gratitude acknowledges.

"Your committee further report that the Rev. Mr. Kirby, of Staten Island, has communicated to them that he is willing to undertake a mission to Canada; provided he find his family in a situation to admit of his absence from home for the considerable period which the mission would require."

The report of the committee was adopted by the synod, and arrangements were made to supply the pulpit of Mr. Kirby during his absence, should he undertake the mission to Canada. It was also agreed that he should be allowed the sum of four dollars per week, and that his expenses should be defrayed.

It is stated in the Manual of the Reformed Church that Mr. Kirby, who had been an Independent minister from England, and received by the Classis of New York in 1797, went to Canada, but we know not how long, or in what places he laboured.

At a meeting of the Reformed Dutch Synod held at Albany, June, 1806, the following communication from the Rev. Robert McDowall was laid before the committee on missions and was offered as part of their report. It gives an interesting account of the state of affairs in Canada, of the wide extent of the field of his labours, and of the difficulties encountered, and also contains an affecting appeal for help in his work: "Fathers and brethren—The subscriber begs leave to lay before you a statement of the state of religion in Upper Canada. In the year 1798* he was sent by the reverend Classis of Albany on a mission to that country, and formed several congregations. He found the inhabitants very desirous of having the Gospel preached to them. Soon after his return from the mission he received and accepted a call from three of those congregations, which he had organised, viz., Ernestown, Fredericksburgh, and Adolphustown, on the north-east side of Lake Ontario. He found the enemy had come in like a flood, and had disseminated principles which were subversive of the fundamentals both of religion and morals. These anti-Christian principles being strenuously advocated, and the doctrines of grace being misrepresented, and then turned into ridicule, from almost the first settlement of the country, had a very bad effect upon the minds of many. Notwithstanding, he has reason to be thankful that the truths of the Gospel have gained the ascendancy over many; and some who were bitterly opposed to the doctrines of the cross, have cordially embraced them; and in the judgment of charity have felt their salutary influence upon their souls.

* On the printed minutes the date given is 1790, which is doubtless a mistake.

"He is alone. The country is extensive. Many and pressing are the invitations which he frequently receives from distant parts to go and preach the Gospel to those who are destitute of it. He has several times gone to York, which is upwards of two hundred miles from the place where he lives. It is a very pleasant town and contains a large number of inhabitants. The country is settled about thirty-five miles towards the north from York, through which settlement he has travelled several times and preached to the inhabitants, who were very desirous to hear the Gospel. They were anxious to have a minister settled among them, and able to give him a decent support. There is also a very flourishing settlement at the west end of the Bay of Quinté and forty miles from where he resides. The inhabitants have been very desirous to have the Gospel, and are able to support it, but the enemy has lately made inroads among them. Elizabethtown, about seventy-five miles north-east from the place where he lives, has been a very respectable congregation, but they are now in despair of ever having the Gospel established among them. They have given a call to two ministers, but were disappointed in their expectations. The enemy has recently made great inroads among them.

"Formerly the subscriber used to travel through all this great extent of country, preaching often from six to nine times in the week : consequently the congregations among which he is settled were greatly neglected, often being from three to six weeks without having the Gospel preached to them. His constitution is now much debilitated owing to the abundance of his ministerial labours, and he is therefore unable to visit these places. They are continually growing less able to support the Gospel. The Baptists frequently send missionaries through this country ; and missionaries from Connecticut have lately visited these places. The truth is, unless they have immediate assistance, they will be rent into so many

sects that they will be unable to support a minister of any denomination. To me they look for assistance ; what shall I do? To you, reverend fathers and brethren, I must look for assistance; and as I have, through Providence, come here just at this very time when you are assembled to consult the welfare of the Redeemer's kingdom on earth, I wish to lay before you the deplorable condition our country is in with respect to religion. For, according to present appearances, all endeavours to establish the Gospel in their hearts will be needless unless we have immediate assistance. If no assistance can be obtained from the Reformed Dutch Church, he considers himself under the necessity to advise them to make application to the Presbyterian Church for supplies. From your affectionate brother and fellow-labourer,

“ ROBERT MCDOWALL.”

Mr. McDowall's appeal was not in vain. Several brethren declared their willingness to undertake a mission to Canada, and the synod adopted the report of a committee on the subject which contained the following recommendations:—

“That the zealous and pious offer of the Rev. Messrs. Bork, Ten Eyck, and Froeligh be cordially accepted by this synod to be employed as their missionaries in Upper Canada ; to set out on the first of August next to serve in the work according to such arrangements as shall be mutually agreed upon between themselves and the Rev. Mr. McDowall, each during the space of at least two months, and that they be directed to keep a regular journal of their labours and success, and report to the committee on missions.

“That these missionaries be entitled to receive for their compensation, including their expenses, at the rate of fifteen dollars per week, exclusive of what shall be given by the people among whom they labour, of which they shall receive fifty dollars each in advance.”

The following recognition of the services of Mr. McDowall is contained in the report of the committee on missions :—
“Your committee beg leave to express the high sense which they entertain of the zeal, fidelity and exertions of the Rev. Robert McDowall in the discharge of his ministerial duties in the destitute parts where he resides, and recommend that as some assistance towards defraying his expenses he be authorised to receive from the treasurer of the synod the sum of sixty dollars.”

In accordance with the terms of their appointment Messrs. Bork, Ten Eyck and Froeligh visited Canada soon after the meeting of the synod. In the McLean manuscripts are the original minutes of two meetings of consistory held at Elizabethtown, from which it appears that these ministers took part in the proceedings, and that a Dutch Reformed congregation was organised in Elizabethtown [Brockville]. The following is a copy of the minutes :—

“September 6th, 1806. The consistory of Elizabethtown, Augusta and Yonge met, and was opened with prayer by the Rev. C. Ten Eyck. Present, Christian Bork, V.D.M., Conrad Ten Eyck, V.D.M., Peter D. Froeligh, V.D.M., missionaries from the General Synod ; Alex. McLean, Allen Grant, Joseph McNish, elders ; James Miller, Peter Purvis, Robert McLean, deacons.

“The Rev. C. Bork was chosen president, and Rev. P. D. Froeligh, clerk.

“It was resolved that all the persons present who are not members of consistory, be requested to sit as advisory members.

“The consistory proceeded to the election of elders and deacons, when the following persons were duly chosen, viz :— Elders, Alex. McLean, Robert McLean, Alex. Morris, Joseph McNish ; deacons, John McCready, James Miller, Peter Purvis, Alex. McLean, junior.

"Resolved that the above-mentioned elders and deacons be published to the congregation, and ordained on the morrow. Closed by prayer.

"CHRISTIAN BORK, Moderator."

"September 12th, 1806. The Consistory of Elizabethtown, Augusta and Yonge met, and, being opened with prayer by Mr. Alex. Morris, the following members were found present:— Alex. Morris, Alex. McLean, Joseph McNish, Robert McLean, elders; James Miller, Peter Purvis, Alex. McLean, junior, John McCready, deacons.

"Alexander Morris was chosen president, and Robert McLean, clerk.

"Resolved, that the members of the consistory meet every Sabbath, at the hour of eleven o'clock a.m., for the Worship of God, which we agree to conduct in the following manner, viz.:— to begin by singing a psalm or hymn, then to read a portion of Scripture, then prayer, then sing a psalm or hymn, then read a sermon, and then conclude with prayer. The members agree to be conscientious in attending the above meeting.

"Resolved, that the periodical meeting of consistory be holden on the second Friday of the months of December, March, June and September, annually.

"Closed by prayer by Alex. McLean, senior.

"ALEXANDER MORRIS, Moderator."

From the minutes of the Synod of the Reformed Church of North America, of June, 1812, we obtain further evidence of the interest taken by this body in the spiritual welfare of Canada, and further particulars respecting the missionaries and their labours, including the organisation of a church at York. The following is extracted from the report of the committee on missions.

"It appears that since the meeting of General Synod in 1809 four missionaries have been employed by the committee

of missions, viz.:—In 1809 the Rev. Jacob Sickles and the Rev. Henry Ostrander spent three months as missionaries in Upper Canada, during which time they preached eighty-one sermons, administered the Lord's Supper three times, received thirty persons into communion with the Church, and baptized thirteen children.

“In 1810 the Rev. Messrs. Alexander Gunn and John Beattie were employed as missionaries for the Province of Upper Canada. Rev. Mr. Gunn did not proceed on his mission on account of the reported state of health in the country through which he was to have passed. Rev. John Beattie spent eighteen weeks as a missionary on a tour round Lake Ontario. He preached fifty-three sermons, received on confession of faith, sixteen, and, by certificate, two persons into the communion of the Church, administered the ordinance of baptism to nineteen persons, and organised a church at York, in Upper Canada, which is now under the care of the Classis of Albany.

“It appears to be the opinion of our missionaries that Upper Canada opens a wide field for useful labours. Whether it would be expedient to send missionaries to Canada under existing circumstances* must be left discretionary with the standing committee of missions to whom this business is entrusted. Should it be considered expedient it appears to be necessary that our missionaries should be employed for a longer term than heretofore. Great benefit would result from the settlement of a few faithful ministers in the congregations already organised, who might be usefully employed, a part of the time, as missionaries, for which service they might be paid from our mission fund.”

Between 1810 and 1815 only one missionary, the Rev.

* In the same month in which the synod was held, to which this report was submitted, war was declared against England by the President of the United States.

John Duryee, was sent by the Dutch Reformed Church to Canada. "In 1817 John F. Shermerhorn and Jacob Van Vechten, and in 1818-19 Cornelius Bogardus again visited these (Canadian) churches, and a Presbyterian licentiate, Mr. Allen, was also employed by the committee. During all this time (1798-1819) Mr. McDowall had been faithfully labouring in his own charges in Canada. There were yet eleven of those mission churches existing. They earnestly sought for two more ministers to settle there and organise a classis, but they could not be found, so hopes excited were disappointed."* The Canadian churches were now "quietly abandoned" by the Dutch Reformed Church, to which it is proper to add that the deepest gratitude is due by the Presbyterians of Upper Canada, for their valuable missionary labours, contributed at a time when they were most needed.

Mr. McDowall now withdrew from the Classis of Albany and became a member of the Presbytery of the Canadas, which had been organised in 1818. He afterwards joined the Synod of Canada in connection with the Church of Scotland, which was organised in 1831. He died in the seventy-fourth year of his age, on the 3rd of August, 1841. His remains are interred near the old church in South Fredericksburgh in which he had long ministered. His name is a household word in Western Canada, and especially in the neighbourhood of the Bay of Quinté, in which the memory of his laborious and faithful ministry is cherished. He was an able preacher, and was highly distinguished as an expounder and defender of the "Doctrines of Grace." A series of discourses which he delivered and published on the divine decrees, predestination and election, founded on Eph. i. 11, and Eph. i. 3, 4, 5, proves him to have been a profound theologian and an able controversialist.

For several years after his settlement Mr. McDowall was

* Manual of the Dutch Reformed Church, p. 371.

the only Presbyterian minister in the central part of Upper Canada, and as Methodist ministers were not then permitted by the laws of the Province to celebrate marriages, he was very frequently applied to to unite in marriage those Protestants who did not belong to the Church of England. In a book kept for the purpose there are seven hundred and fifty-two entries of marriages celebrated by him between 1800 and 1822. The whole number of marriages which he celebrated till 1836 is estimated at one thousand one hundred.*

When Mr. McDowall was settled in Fredericksburgh in 1800 there were only three Episcopal ministers in Upper Canada, the Rev. Messrs. Stuart of Kingston, Langhorn of Ernestown, and Addison of Niagara. There were then in the Province six Methodist and four Baptist ministers. Four years later there were only two Roman Catholic priests in Upper Canada.† The number of Presbyterian ministers in the Province in 1800 was four; these were Rev. Messrs. Bethune, Broeffle and McDowall, of whom notices have already been given, and Mr. Collver, of Simcoe, to whom reference will be made in the following chapter.

* See letter by his grandson, Mr. R. J. McDowall, in *Canada Presbyterian*, 18th October, 1878.

† See Hawkins' *Annals of the Diocese of Toronto*, chap. i. and ii., Playter's *History of Methodism*, p. 67. Letter of Bishop McDonnell, quoted in Canniff's *Settlement of Upper Canada*, p. 305.



CHAPTER IV.

CONGREGATIONS AND MINISTERS IN NIAGARA DISTRICT AND ADJOINING SETTLEMENTS.—NOTICES OF REV. MESSRS. COLLVER, DUNN, YOUNG, BURNS, EASTMAN, AND WILLIAMS.



DURING the time when Messrs. Bethune, Broeffle and McDowall were labouring in the eastern and central parts of Upper Canada, there were other Presbyterian ministers settled in the Niagara District and adjoining settlements. The first of these was the Rev. Jabez Collver. He had been brought up in New Jersey, where he began his ministry, and laboured for several years. He was ordained according to the "Cambridge Presbyterian order, which was a Congregational platform." Ministers and elders took part in his ordination. He was not an educated man, but was a devoted Christian, and had great force of character. He came to Canada in 1793, at the solicitation of Governor Simcoe, and settled in the county of Norfolk in a tract of land of a thousand acres granted by the Government. He at once organised a congregation, which was Presbyterian in form and had two elders, but which was necessarily independent of Presbyterial supervision, there being no presbytery with which it could be conveniently connected. Mr. Collver continued to preach until almost the day of his death, which occurred in the year 1818.*

* These particulars, chiefly taken from a manuscript written by Mr. Collver, are found in a letter written by Mr. H. S. McCollum, of St. Catharines, to the *New York Observer*, dated 1st January, 1876. The letter closes with an enquiry respecting the order of the Cambridge platform, to which the editors thus reply: "Of the twenty-two thousand emigrants who came to New England

During the five and twenty years of his ministry in Upper Canada there were few inhabitants in the western and north-western parts of the province. "He was all alone in a vast wilderness, and it is doubtful whether, during those many years, he saw another Presbyterian clergyman."

In 1794, the year after Mr. Collver came to Canada, the Rev. John Dunn commenced a brief ministry in the Niagara District. He seems to have been a licentiate of the Glasgow Presbytery of the Church of Scotland. He was for some time minister of a congregation in Albany in the State of New York. Coming to Canada he laboured in Stamford and Newark. In Stamford, which is within five miles of Niagara Falls, a church had been erected in 1791, and a congregation organised, so early as 1785: this was the first Presbyterian congregation organised in Upper Canada. Newark now called Niagara, is situated on the western bank of the Niagara river, where it flows into Lake Ontario, fourteen miles north from the Falls. This was then the Capital, and here met the first Parliament of Upper Canada.* In Stamford and Newark Mr. Dunn laboured for two years, when, becoming sceptical regarding the doctrines of the Church, he abandoned the ministry. He now entered into mercantile business, in which he continued till 1803, when he lost his life in the *Speedy*, which foundered in Lake Ontario. He was suc-

before 1640, no less than four thousand were Presbyterians. The early churches in Salem, Charleston, Boston, and elsewhere had ruling elders, while in 1646 the ministers and an elder from each church met in synod at Cambridge, Massachusetts, and adopted the Confession of Faith of the Westminster divines. There are no Congregational churches in New Jersey or elsewhere that preserve these features so far as we are informed."—*Observer*, 16th January, 1879.

* This Parliament is memorable for having passed an Act by which slavery was abolished in this Province. This was in 1793, ten years before it was abolished in Lower Canada, by a decision of Chief Justice Osgoode, who declared it to be inconsistent with the laws of the country. In the census of 1784 the number of slaves returned for the Districts of Quebec, Three Rivers, and Montreal was 304.

ceeded, in 1802, by the Rev. John Young, formerly of Montreal, who remained only a short time and then went to Nova Scotia, where he died. In 1804 the congregation in Newark obtained from the Government a grant of four acres of land on which a frame church, with a lofty steeple, was built, at a cost of six hundred and twenty-five pounds.

Niagara and Stamford next obtained as their pastor the Rev. John Burns, a minister of the Associate Synod of Scotland. Having come by way of Pittsburgh, Pennsylvania, where he spent several months with his friends, he arrived at Stamford in 1804, and took up his residence there till 1806, when he removed to Niagara. He laboured in the congregations in both places, till the war of 1812-1814. In the first year of the war the Presbyterian church was used as a general hospital. Next year it was deliberately destroyed by the fire of the enemy, the reasons assigned being that its lofty spire afforded the British troops too good a view of the American camp and fortifications. In the month of December of the same year, the town was burned by the Americans; only one house was left standing. Mr. Burns, who had gone with his family to Stamford, was taken prisoner, and carried over to the American fort. Through the influence of one of the officers, who had been an intimate acquaintance, he was treated with great civility; and, by invitation of the commandant, he preached to the garrison every Sabbath for six months, until he was liberated and restored to his family. At the close of the war he resumed his labours at Niagara, where, in place of the church that was burned, a cheap frame church was speedily erected. He preached also in the township of Thorold. He, moreover, took charge of the Government District Grammar School in Niagara; the late Hon. Hamilton Merritt was one of his pupils. His relations to the Niagara church terminated in 1821. He died in 1822, in the fifty-third year of his age. His death was caused by pleurisy which resulted from exposure

to a blinding storm in which he lost his way through the woods. He is said to have been an earnest, scholarly, and effective preacher, a cheerful warm-hearted companion and a true friend.*

A few years before the arrival of Mr. Burns in Canada there came to the Niagara District another Presbyterian minister, whose long continued services of upwards of three score years are deserving of special record. This was the Rev. Daniel Ward Eastman.† Mr. Eastman was a native of Goshen County, in the State of New York ; his parents were of English and Scotch descent. At the age of fourteen he became deeply impressed on the subject of personal religion, and, on profession of faith in Christ, was admitted a member in full communion in the visible Church. He now also felt that he was called of God to preach the Gospel. He studied in the grammar school in Goshen, and at the North Salem seminary. His theological studies were prosecuted under the direction of the Rev. Mr. Lewis, of Stamford, Connecticut, and Dr. Benedict, of New Jersey. Having been licensed on the 17th March, 1801, by the Morris County Associated Presbytery, he received a call to the pastoral charge of a congregation in his native country, but he preferred to come to Canada. On the first Sabbath in July, 1801, he preached for the first time in this Province at the Beaver Dams, near St. Catharines. A few days afterwards he visited Stamford, where he found a Scotch settlement and a Presbyterian congregation, with a small but creditable edifice, but no preacher. "In a few weeks

* His eldest son, the late Judge Robert Easton Burns, was named after the Rev. Robert Easton of Montreal. Both ministers belonged to the Associate Synod of Scotland, and had come to Canada about the same time.

† See sketch of his life and labours in Mr. H. S. McCollum's *Letters in the Canada Presbyterian* of Nov. 8, 1878, and March 21, 1879. To Mr. McCollum's *Letters in the Presbyterian*, which are evidently the result of much loving and laborious research, we are largely indebted in the preparation of this and subsequent chapters.

(writes his daughter) my father was settled there, and found a very kind people and a very pleasant home." He resided at Stamford about a year, during which he traversed a large extent of country, preached the Gospel to the solitary settlers in their homes and by the wayside. Everywhere he was cordially received by the people, many of whom had not seen a minister or listened to a sermon for years. It is said that he was wonderfully gifted in singing the Gospel ; and that on the occasion of a funeral, when he sung the old hymn commencing with the words " Hark ! from the tombs a doleful sound," eyes, unused to weep, were suffused with tears, and all went to their homes with solemn thoughts and prayerful spirits.

As there was no presbytery in Upper Canada, and none nearer than Albany, Mr. Eastman was ordained by the "Ontario Association," at a meeting held in East Palmyra, N.Y., on the 9th June, 1802. This Association, which was formed on the model of the Morris County Associated Presbytery in the State of New Jersey, was afterwards merged in the Presbytery of Geneva. On returning to Canada Mr. Eastman took up his abode near the Beaver Dams, where he had purchased fifty acres of wild land ; and where, with the assistance of neighbours, he erected a comfortable log house, which was for many years the "manse" of the Niagara peninsula. He now obtained Government authority to perform marriages, and is said to have married nearly three thousand couples during the course of his ministry. The marriage fees formed an important part of his income ; his annual stipend for the first fifteen years seldom reached fifty dollars in money.*

Before the year 1807 his missionary labours were extended

* In one of his letters (7th February, 1879) Mr. McCollum quotes the following subscription paper : " Pelham, February 24th, 1823. We, the subscribers, do agree to pay Mr. Eastman forty bushels of good, merchantable wheat, for the purpose of having the Gospel preached for one year once a month, and the wheat to be delivered at the house of John B. Comforts on or before the twenty-fifth day of January next."

from the Niagara River westward to where the city of Hamilton now stands, and for miles beyond. He preached at many other places—at Stamford, Queenston, Drummondville, Chippawa, Grimsby, Barton, and Ancaster. “There was scarcely a mile square on the Peninsula which he had not traversed many times, riding his faithful horse through forest and marsh and tangled bush, swimming swollen streams, and breasting storms and tempests, once at least chased by barking and hungry wolves to his very door, and his progress often heralded by chorussed voice of beast and bird of prey. In season and out of season he had preached the Gospel by the wayside, and wherever and whenever two or three could be gathered to hear him; and in almost every cabin there were books and tracts, which he had left for the spiritual education and comfort of his widely scattered parishioners.” In 1809 he organised the church of Gainsborough, the church in Louth, and also the church in the adjoining township of Clinton. “These pioneer churches were necessarily at first independent of Presbyterial supervision, and some of the minutes indicate that, from necessity also, much of the church work, including the reception and discipline of members, was transacted by direct congregational vote, without the supervision or intervention of elders.” By the joint labours of Mr. Eastman and the Rev. John Burns and of the Rev. Lewis Williams, who came to the Niagara District in 1808, the different churches and stations in the peninsula were supplied with regularity until the war in 1812–14.

During this war missionary labours were seriously interrupted and the lives of the missionaries imperilled. Church buildings and school houses were occupied as hospitals, and congregations were gathered with great difficulty. Troopers and camp followers of both armies prowled over the country. Several of the severest battles of the war were fought near Mr. Eastman’s manse. That of the Beaver Dams, in June,

1813, "was at his very door, and his family were imprisoned in the cellar for personal safety, while careless musket balls made music over their heads, whistling through the windows, and penetrating the siding of the frame building which had taken the place of the log cabin of 1802. The house was not seriously damaged ; but long years after, the terrors of that bloody strife and the darkness of those hours of suspense in the cellar were fresh in the memories of some of the children."

After the close of the war Mr. Eastman removed his residence to Barton, where he continued four years. Here he preached alternately with the Rev. Mr. Leeming, Episcopal minister, in a church building, originally erected by Lutherans and Calvinists. He now extended his missionary labours to Long Point in Lake Erie, and as far west as London. He often travelled from twenty to fifty miles to fulfil an appointment, and once rode seventy miles to preach a funeral sermon. In 1819 he removed to the township of Grimsby, where he resided until his death. Two years after taking up his residence in Grimsby occurred the death of Mr. Williams. He was thus left the only Presbyterian minister in all this region with the exception of Mr. Burns at Niagara and Stamford. For successive months he did not see a minister of his church, and seldom a minister of any other denomination. For a number of years he devoted himself especially to the care of the churches in Gainsborough, Pelham, Clinton, Louth, Vienna and Grimsby.

It is said that Mr. Eastman was an original member of the first Presbytery of York, which was organised not long after 1820. At the meeting of the United Presbytery of Upper Canada at South Gower in January, 1831, we find him reported as having taken part in the ordination of Mr. Bryning at Mount Pleasant on the 3rd November, 1830. He assisted at the formation of the United Synod of Upper Canada in June, 1831, but withdrew from that body in 1833, when the

Niagara Presbytery was organised. The leading members of this presbytery were Messrs. Eastman, Buell and Marsh. Their associates were mainly American ministers, who left the country during the rebellion. The meetings of the Presbytery were in consequence discontinued until 1841. Mr. Eastman resumed his connection with the United Synod, which joined the Synod of the Church of Scotland in 1840. He afterwards cast in his lot with the Free Church party at the disruption in 1844.

About the year 1840 he began to suffer from failing sight, and, in 1850, was compelled to retire from regular pulpit labours. He afterwards became totally blind, yet still continued to preach occasionally. As long as he was able to attend the communion in Grimsby, he took part in the service, his addresses being marked by great earnestness, and vigorous and evangelical sentiment. He died at his residence on the 4th August, 1865, and his remains lie interred near the spot where he first gathered the people of Gainsborough for worship threescore years before. "Loving hands have erected a beautiful monument to his memory, on which is perpetuated by the sculptor's chisel the historic fact that 'he was the father of the Presbyterian churches in the Niagara and Gore districts, and for more than half a century was eminently useful as a faithful and zealous labourer in his Master's vineyard.' Members of his family, and many of his spiritual children, sleep beside and around him, to wake together in the morning of the resurrection."

Mention has been made of the Rev. Lewis Williams as a fellow-labourer with Mr. Eastman in the Niagara District. He was a native of Wales, and came to Canada in 1808. He was the first resident Presbyterian minister of St. Catharines. Here a church had been erected in 1796, which seems to have been designed for Christians of different denominations. It had been occasionally occupied for Presbyterian service by

the Rev. Mr. Eastman, and by the Rev. Mr. Addison of the Church of England, who came to Canada in 1790 and officiated as chaplain to the first Parliament which met at Niagara. The property afterwards came into possession of the Church of England, and was sold to the Methodists in 1835; next year the church building was burned during the progress of revival meetings. In this Union Church Mr. Williams preached till 1819, deriving his support from Episcopalians and Presbyterians. Besides labouring in St. Catharines, he was accustomed, like Mr. Eastman, to take missionary tours through the region of country lying between the Niagara River and Ancaster, preaching to the settlers in school-houses, barns, private residences, groves and by the roadsides; and also distributing bibles and religious books, which he had brought with him from Wales. He was a man of great energy, of genuine piety, and "entered into the peculiarly trying and self-sacrificing work of a pioneer preacher in a new country with that earnestness and zeal which is born only of faith in God and love for souls." He died in 1822, and his remains were first deposited in the burial ground of the Union Church, where he often preached, and then removed to St. George Churchyard, where a headstone over his grave bears the following inscription:—"Sacred to the memory of the late Rev. Lewis Williams, a native of Henllan, Carmarthenshire, South Wales, England, who laboured as a faithful minister and servant of God at this place for several years. Departed this life the 25th September, 1822, in the 63rd year of his age, universally lamented."



CHAPTER V.

FOUNDERS OF THE PRESBYTERY OF THE CANADAS.—
NOTICES OF REV. WILLIAM SMART, REV. WILLIAM
BELL AND REV. WILLIAM TAYLOR.—NOTICE OF REV.
WILLIAM JENKINS.



IN the year 1818 the "Presbytery of the Canadas" was formally organised. Four ministers, the Rev. Messrs. Easton, Smart, Bell and Taylor, may be regarded as the projectors and founders of this presbytery. Of Mr. Easton, who settled in Montreal in 1804, an account has already been given; notices will now be given of the other three ministers. Of another minister, the Rev. William Jenkins, who joined the synod into which the Presbytery of the Canadas developed, an account will also be given in this chapter.

The Rev. William Smart,* was the son of Alexander and Margaret Smart, who were members of the Secession Church in Haddington, Scotland, under the pastoral care of the well-known Rev. John Brown, Professor of Divinity under the Associate or Burgher Synod. His parents removed to London while he was yet an infant. At the age of seventeen he became a member of the Church in Wells Street, under the care of Dr. Alexander Waugh. From childhood his mind had been greatly exercised on the subject of religion, and now he began to take an active part in Christian work as a Sabbath

* For many particulars in this notice we are indebted to notes written by Mr. Smart during the closing years of his life. The manuscript which belonged to the Rev. John Burton of Toronto, has been presented by him to the Library of Knox College.

school teacher and distributor of tracts, and in efforts to establish Sabbath schools and preaching stations in destitute places. Having resolved to devote himself to missionary work, he was admitted, by the London Missionary Society, as one of their students, to the Seminary at Gosport, Hampshire, which was then under the direction of Dr. David Bogue.

Having completed the course of study at Gosport, Mr. Smart's thoughts turned towards India as a field of future labour. But a new direction was given to them by an application which came from Canada to the London Missionary Society. This was a petition from the inhabitants of Elizabethtown, Yonge, and Augusta, setting forth their deplorable destitution of religious ordinances, arising from their want of a settled pastor. They had applied in vain to the Church of Scotland and to various bodies of Presbyterians in the United States. They had been visited, as has been mentioned in a previous chapter, by ministers of the Associate and Dutch Reformed Churches of the United States, and a congregation had been organised in connection with the Dutch Reformed Church; but they could not obtain a settled pastor. By the advice of Dr. Mason of New York, they now petitioned the London Missionary Society to send them a minister. Dr. Bogue and the Directors strongly urged Mr. Smart to proceed as a Missionary to Canada. He accepted their advice, was ordained in the Scots Church, Swallow Street, on the 8th April, 1811, left England, and in due time arrived in Quebec, where he preached four Sabbaths. He then proceeded to Montreal, where he was cordially received by the Rev. Robert Easton, and other Christian friends, and where also he preached several Sabbaths. Declining an invitation to remain in Montreal he proceeded to Elizabethtown (now Brockville), arrived there on the 7th October, 1811, and was cordially received by Col. Breckenridge and Adiel Sherwood, Esq., afterwards Sheriff of the District of Johnstown.

A large field for missionary labour was now before him, and at once he entered on his work. On Sabbaths he preached in Elizabethtown, Lynn, Yonge, and Augusta. On week days, he preached in different places between Osnabruk on the east, and Gananoque on the west, a distance of eighty miles, until the arrival of the Rev. Robert Boyd, who took charge of the places below Prescott. On the second Sabbath of October, 1811, a Sabbath school was organised. Mr. Sherwood was the first teacher and superintendent, and continued to superintend the school for upwards of fifty years. Among its early teachers were Mr. (now Senator) Billa Flint, and Mr. (afterwards Dr.) Rufus Holden. Six or eight of the teachers afterwards became ministers of the Gospel ; among these were the Rev. Charles Jones, step-son of Mr. Smart, the Rev. Alexander McLean, and the Rev. John Dickey. Several of the teachers, and other zealous members of the congregation, endeavoured to advance the cause of Christ by holding meetings for prayer and exhortation in different places in the neighbourhood of Elizabethtown. As the result of his own labours, and those of members of his congregation, Mr. Smart had the satisfaction of witnessing a marked improvement in the religious character of the community.

During the next three years his missionary labours were unhappily interfered with by the war (1812-1814) commenced by the United States against Great Britain, in which they attempted, but failed, to gain possession of Canada. His congregations were, to a large extent, broken up, but he continued to minister to them as best he could, and preached regularly at the different military posts between Cornwall and Gananoque. On one occasion, on his way home from Matilda, he narrowly escaped being struck by a spent cannon ball from the American fort, which passed over the neck of his horse, and fell within a few feet from him. The village of Elizabethtown now received the name of Brockville, in honour of

General Brock who fell in the battle of Queenston Heights. Mr. Smart preached a funeral sermon on the death of this distinguished officer, which was afterwards published.

Soon after the return of peace the Government commenced the military settlement of Perth, about forty miles in the rear of Brockville, by giving the officers and men engaged in the late war free grants of land, provisions for one year, and agricultural implements. This settlement Mr. Smart immediately took under his care, and preached his first sermon in the Government store-house ; a flour barrel was the desk on which the Bible and psalm-book were placed. In addition to the discharged military there was a great accession of settlers from Scotland, sent out by the British Government, who also received grants of land, provisions and implements. Before they left Scotland they were promised by the Government £100 sterling a year for the support of the minister they might choose. Mr. Smart received, but declined, an invitation to settle among them, and then joined with Mr. Easton, of Montreal, in applying for a minister to the Associate Presbytery of Edinburgh, through Drs. Hall and Peddie. The application was successful. The minister sent was the Rev. William Bell, who had been an associate with Mr. Smart in the fellowship meetings in Wells Street congregation, London, and who now, and for many years afterwards, became closely associated with him in ministerial and missionary work in Canada.

In the year 1817 the congregation at Brockville succeeded in completing the erection of a church, greatly assisted by the personal efforts of Mr. Smart, who obtained contributions towards this object not only in the neighbourhood but also in other places, particularly in Montreal and Kingston. The church was opened for public worship on the 19th January, 1817. On the previous day Mr. Bell had reached Brockville on his way to Perth ; he was accompanied by Mr. Easton, of Montreal ; Mr. McDowall, of Fredericksburgh, was also there.

The following is Mr. Bell's account of the opening services :—
“At eleven o'clock Mr. Smart began the public service with a short account of the object of our meeting, and spoke of the gratitude due to God that so many difficulties had been overcome, and that a convenient church was now built. A hymn was sung by the congregation, and Mr. Smart prayed, after which Mr. Easton, of Montreal, preached a suitable sermon. During the interval we dined at the house of R. Easton, Esq. In the afternoon I preached from Luke xv. 7. The singing was very fine, but I was sorry to see that instrumental music was introduced. In the morning, too, there was a Masonic procession, which I did not like. The congregation was numerous and respectable.”

For thirty-eight years from his coming to Canada, Mr. Smart continued to labour as pastor of the congregation of Brockville, oftentimes amidst great discouragements, but not without a large measure of success. He resigned his charge in 1849, but for twenty-seven years afterwards continued to preach, as occasion offered, chiefly within the bounds of the Presbytery of Kingston. During these years, though not of robust constitution, he was remarkably vigorous and active, and took a lively interest in all the affairs of the Church. He retained and exemplified to the last the fine Christian enthusiasm of spirit which, in early life, prompted him to devote himself to missionary work in foreign lands. His courteous manners and kindly disposition made him a universal favourite. He died at Gananoque on the 9th September, 1876, in the eighty-eighth year of his age, and the sixty-sixth year of his ministry. The year before his death he had the satisfaction of being present at the consummation of the union of nearly all the Presbyterians in the Dominion, and of marking the contrast between the state of the Presbyterian Church which he now witnessed and that which he recollected seeing when, sixty-five years before, he came a youthful missionary

to the almost unbroken forests and sparsely inhabited settlements of Canada.*

The Rev. William Bell, A.M.,† was a native of Airdrie, Scotland, educated at Glasgow University, and ordained in Edinburgh in 1817. The following is his own account of the manner in which he was led to come to Canada, and of his early labours in Perth :—"Perth and the country around it were first settled by discharged soldiers and emigrants from Scotland. To the latter, previously to their leaving home, Government had offered assistance for the support of a minister without respect to religions. Of this offer about forty heads of families availed themselves ; and while they remained at Brockville, before they came to the settlement, they signed a petition and transmitted it to the Associate Presbytery of Edinburgh, requesting that a minister might be sent to them. Drs. Hall and Peddie were appointed their commissioners, with power to do everything necessary in the affair. I happened to be present when the petition, along with two others from America, was laid before the presbytery. Being requested to fill one of these situations I, after due consideration, determined to prefer Perth. Having gone through the usual parts of trial I was, on the 4th of March, 1817, ordained as the minister of the petitioners and others who might afterwards place themselves under my direction. On the 5th of April I embarked at Leith, and on the 1st of June landed at Quebec. On the 21st I reached Brockville, when Mr. Smart informed me that he had

* Mr. Smart's son, Mr. William Smart, became Judge of the county of Hastings. His widow has presented to Knox College a collection of his father's letters and other papers which throw light upon the early history of the Presbyterian Church in Canada. The representatives of the family have also presented to Knox College four hundred volumes from the Rev. Mr. Smart's library.

† Mr. Bell wrote a series of letters published in Edinburgh in 1824 under the title "Hints to Emigrants." To this book, and also to several manuscript letters and journals of Mr. Bell, we are indebted for much valuable information respecting the early history of Presbyterianism in Canada.

preached at Perth once a month since the settlers were there, which was in the month of April."

Mr. Bell reached Perth on the 24th June. Next day arrived his wife and six children, suffering severely from the dreadful journey, and almost blinded by travelling a whole day through a forest swarming with mosquitoes. For the accommodation of himself and family a house was rented, which consisted of log walls, a roof and a floor of split bass-wood logs, over a pool of stagnant water. The closeness of the floor may be understood from the fact that one day one of the children fell through and was with some difficulty rescued from drowning. There were no partitions ; no furniture could possibly be procured, and even boards were not to be had as the saw-mill was not in operation. Dr. Thom kindly gave Mr. Bell two boards, from one of which he made a table. But little of Perth was yet cleared ; a few log houses had been put up, but many were living in tents or huts of bark. They were thankful even for such accommodation as they had, as some, on arriving, had to sleep under a tree until they could erect a hut.

On the Sabbath after his arrival he preached in a room in the inn, that being the only room in the village large enough for the purpose, but the morning was rainy and the congregation small. During the week a meeting was held to choose trustees, and to provide a place of worship, for which no arrangements had been made. Disputes arose as to who had a right to his services. Some thought he should confine himself to their own immediate neighbourhood, others that his services should be extended to five townships, each ten miles square. He was glad, however, to find that there were some who spoke and acted like Christians, and he felt thankful that his situation was better than that of missionaries to the heathen, who have none to countenance or encourage them. But the general aspect of things was discouraging. "On

looking round me (he says) I saw a moral as well as a natural wilderness requiring cultivation. With regard to a great majority of the settlers religion seemed to occupy no part of their attention. The Sabbath was awfully profaned ; and drunkenness, swearing and other vices were thought matters of course. The number of those inclined to attend public worship was small, and of those possessing real piety, smaller."

But he resolutely set to work, visiting from house to house, as well as preaching on Sabbaths. In visiting the families he had sometimes to wade through swamps and bushes, to climb over rocks and fallen timber, under a burning sun, and surrounded with mosquitoes. Often when he reached home he was ready to drop down both with corporeal and mental fatigue. But his labours were owned and blessed. Within six years the number of communicants rose from forty to two hundred and forty-four, and of other adherents from one hundred and fifty to one thousand two hundred ; up to the year 1823 he had baptized three hundred and fifty children, and celebrated one hundred and fifteen marriages. The congregation, which met for upwards of a year in a rented room in the inn, was next accommodated in a new school-house till 1819, when a frame church was built on a lot granted by the Government, which also granted a burial ground and a lot for a manse. As the people were poor Mr. Bell found it necessary to collect contributions from Brockville, Montreal, and other places to assist in building the church. He applied also to Sir John Sherbrooke, the Governor-in-Chief, for assistance in materials, and obtained a grant, consisting of glass, putty, locks, hinges, nails, sheet-iron, and a stove. These were of great value, for, at that time, the prices of building materials, as well as of labour and provisions, were very high.* In obtaining contributions, Mr. Bell travelled more than a

* In 1817 flour was fourteen dollars a barrel: Indian corn, two dollars a bushel; potatoes, two dollars a bushel.—Hints to Emigrants, p. 77.

thousand miles at his own expense, collected the greater part of the money expended, and also superintended the erection of the church.

In the autumn of 1817 he undertook a journey to Kingston, where he was told there were many Presbyterians destitute of a minister. He went by way of Brockville and the St. Lawrence, preaching in Brockville, Yonge, Gananoque, and other places. His journey was made mostly on foot, partly on a borrowed horse, and partly in a small boat. In Kingston he found an Episcopal church, a Roman Catholic chapel, and a Methodist meeting-house. The Presbyterians had no church building, and they were far from being united in their sentiments; he did his best to reconcile them. On his return he walked to Gananoque, where he was cordially received by Charles McDonnell, Esq., and Colonel and Mrs. Stone, and where he also preached. He revisited Brockville, where he had engaged to assist Mr. Smart in the administration of the Lord's Supper.

From the people to whom he statedly ministered Mr. Bell received but little pecuniary support. In a letter written by him to the Rev. Archibald Henderson in 1823, he says:—"I have not received more than £50 from my congregation all the time I have been here. But this gives me no concern, as long as I see the Gospel is prospering." For his support he was dependent partly on the annual grant of £100 made to him by the British Government; and partly on the income which he received as the teacher of a school which he established in Perth. For forty years he continued to occupy the position of pastor of the Perth congregation. During all this time he took an active part in Church work, not only in his own congregation, but beyond its limits. He was chiefly instrumental in organising several new congregations in the neighbourhood of Perth. In the year 1835 he and his congregation joined the Synod of the Presbyterian Church

of Canada in connection with the Church of Scotland, which was organised in 1831. He died on the 16th August, 1857, in the seventy-eighth year of his age and forty-first of his ministry. He was highly respected as a faithful minister, firm and resolute in the maintenance of the truth and the exercise of discipline, and judicious, methodical and laborious in the discharge of the multifarious duties which devolved on him. Two of his sons became ministers of the Presbyterian Church, one the late Rev. Andrew Bell, of L'Original, and the other Dr. George Bell, of Queen's College, Kingston.

The Rev. William Taylor, another of the original members of the Presbytery of the Canadas, had been the first minister of a congregation in Stonehouse, Lanarkshire, to the pastoral charge of which he was ordained on the 4th December, 1798. After labouring in this congregation for eighteen years his attention was directed to the destitute condition of Canada with respect to the ordinances of religion; and he intimated to the Associate Synod, with which he was connected, his willingness to proceed as a missionary to Canada. A special application had been made to the synod by the inhabitants of the seigniory of Argenteuil, in Lower Canada. In consequence of an application made by the Associate Presbytery of Edinburgh a grant of £100 per annum was promised by the British Government to the missionary they might send to this locality. Mr. Taylor received the appointment at the same time that Mr. Bell received the appointment to Perth. Both sailed together from Leith on the 5th April, 1817, and in due time arrived in Quebec. Mr. Bell, as we have seen, proceeded to the settlement in Perth to which he had been appointed. Mr. Taylor was persuaded that, instead of settling in Argenteuil, it would be better that he also should go to Upper Canada, to which accordingly he went. Here he accepted the charge of the congregations of Osnabruck and Williamsburgh, which had formerly enjoyed the services of Messrs. Broeffle and

Bethune, both of whom died two years before his arrival. His position in Osnabruck proved to be exceedingly uncomfortable. He and his large family were "cooped up in a log hut of one apartment, sixteen feet square." Among the members of his congregation there seemed to be but a few persons possessed of vital religion. His connection with them lasted only two years. In 1819 he crossed the St. Lawrence and settled in a congregation of his own countrymen in the State of New York. He died in 1837.*

About the same time when Messrs. Bell and Taylor came to Upper Canada there came to this Province the Rev. William Jenkins, who, as already mentioned, afterwards joined the United Synod, into which the Presbytery of the Canadas developed. Mr. Jenkins was a native of the county of Forfar, Scotland, born 26th September, 1779. He studied for the ministry in connection with one of the Secession synods, but, before completing his studies, he emigrated to the United States in 1799. Soon after his arrival there he was engaged by the Northern Missionary Society to proceed as a missionary to the Oneida Indians in the north-western part of the State of New York. Being ignorant of their language he laboured for a number of years through an interpreter; but afterwards acquired their language and instructed them for eleven years without an assistant. He delighted in his work, notwithstanding many discouragements, among the greatest of which were the evil intercourse and unjust dealings of unprincipled white men with the Indians.

Owing to some difficulties with the Missionary Society, Mr. Jenkins gave up his connection with it and came to Canada in 1817. He settled in the township of Markham, in the county of York, where for some years he was the only Presbyterian minister in this part of Upper Canada. Here he continued to

* McKelvie's Statistics, p. 368. Bell's Hints to Emigrants, p. 96. Rev Mr. Henderson's Memorial (MS.), 1842.

labour during the rest of his life. But he did not confine his labours to Markham; he extended them also to the townships of Scarborough and Vaughan, and occasionally visited Peterborough, Whitby, Cavan, Belleville, and other places between the Bay of Quinté, on the east, and the Grand River, on the west. About the year 1820 he became a member of the United Synod of Upper Canada, but in consequence of that body having accepted a Government grant, for the support of its ministers, he withdrew from it, and was admitted as a member of the Missionary Presbytery of the Canadas, in connection with the United Secession Church of Scotland.

On the 10th September, 1843, Mr. Jenkins, preached a sermon on the text, "Blessed are the dead who die in the Lord." On the following day he was seized with severe pains from a disease, under which he had long laboured, and after a few days dreadful suffering, died on the 25th of the month, having nearly completed the sixty-fourth year of his age. Mr. Jenkins was in many respects a remarkable man: he was an excellent scholar, an able preacher, a thorough Calvinist, and a faithful pastor. He was distinguished by great buoyancy of spirit, and there were "united in him powerful talent, keen sarcasm, and the simplicity of a child." He was not without his failings; but, said one who knew him well: "His failings arose from one great trait in his character—his honesty. He spoke at all times what he thought—what other men would think, but keep to themselves. It may be said that he did not fear the face of man. I never knew a man who was more independent. This honesty and fearlessness led him to speak, with apparent, and often with real severity; but notwithstanding, a better hearted man, a man in whom there was more sterling worth, and in whom the tide of the milk of human kindness ran in fuller flow, never breathed. His character may be summed up in a few words. He was a man

of invincible integrity, you could not terrify him with threats, for he would laugh at them, you could not buy him with gold, for he would dispise it."*

*See articles in the *Presbyterian Magazine*, November, 1843, and *Canadian United Presbyterian Magazine* of 1857 and 1858.



CHAPTER VI.

ORGANISATION OF THE PRESBYTERY OF THE CANADAS.—

MINISTERS IN THE TWO PROVINCES IN 1817.—APPLICATION FOR LEAVE TO ORGANISE A PRESBYTERY MADE TO THE ASSOCIATE SYNOD, SCOTLAND, GRANTED.—PRESBYTERY OF THE CANADAS ORGANISED, INDEPENDENT OF EXTERNAL JURISDICTION.—ORDINATION OF MESSRS. JOHNSTON, KIRKLAND AND GLEN.—NOTICE OF REV. ARCHIBALD HENDERSON.—STATISTICS.—ESTIMATES OF POPULATION, MINISTERS AND ADHERENTS OF DIFFERENT CHURCHES IN UPPER AND LOWER CANADA IN 1818.



WE have now given an account of all the Presbyterian ministers, so far as ascertained, who were settled in Upper and Lower Canada, from the time of the conquest in 1759 till the close of 1817. Before the latter date some had been removed by death, left the country, or resigned the office of the ministry. Mr. Henry of Quebec died in 1795, and Mr. Bethune of Williamstown, and Mr. Broeffle of Williamsburgh, in 1815. Mr. Young had gone to Nova Scotia, and Mr. Dunn had betaken himself to mercantile pursuits for some years before his death. Thirteen were still alive ; Dr. Spark still ministered to the congregation in Quebec. Messrs. Somerville and Esson were joint pastors of St. Gabriel Street Congregation in Montreal, and Mr. Easton was pastor of St. Peter Street Congregation in the same city. In the Upper Province were Mr. Taylor of Osnabruck, Mr. Smart of Brockville, Mr. Bell of Perth, Mr. McDowall of Ernestown, Mr. Jenkins of Markham,

Mr. Burns of Niagara, Mr. Eastman of Barton, Mr. Williams of St. Catharines, and Mr. Collver of Simcoe. There were thus about the close of 1817 four Presbyterian ministers settled in Lower, and nine in Upper Canada. At this time there were but three regularly organised congregations in the Lower Province, but in the Upper Province the nine ministers had about twenty congregations under their care.

Previous to this time several ministers and elders had occasionally met as a presbytery for special purposes, but there was no effective permanently organised court in the country, under whose supervision the ministers and congregations were placed. They might acknowledge the jurisdiction of church courts in Great Britain, or the United States, but practically they acted without presbyterial supervision. Nor, in the circumstances, could it well be otherwise. The ministers had come from different countries,—from Scotland, Wales, and the United States; they had been connected with different churches,—the Church of Scotland, the Associate and Relief Synods of Scotland, and the Dutch Reformed and other American Presbyterian Churches. Most of the congregations also represented different nationalities, and different branches of the Church. Moreover, the ministers and congregations were scattered over a vast extent of country, and travelling was difficult, except in winter when sleighing was good, or when navigation was open in summer on Lake Ontario and the River St. Lawrence. For several months in spring and fall the roads were almost impassable. In these circumstances it is not to be wondered at that regular presbyterial organisation was not effected.

But the time had now arrived when it seemed practicable to form a presbyterial organisation, and, accordingly, in July, 1817, an application, signed by Messrs. Easton, Smart, Bell, and Taylor, was sent to the Associate Synod of Scotland for authority to organise a presbytery in Canada. The applica-

tion came before the Synod at its meeting in April of the following year, when the authority asked for was granted. But soon after the application was made, and before an answer could come from the Synod in Scotland, another course was thought of by the brethren in Canada. It was now deemed best to form a presbytery which would be independent of any of the Scottish churches. It was hoped that in this way a comprehensive organisation might be effected, in which all the Presbyterian ministers and congregations would unite more readily than if the presbytery were connected with the Associate Synod.

About this time there had come from Ireland to the town Cornwall, a licentiate of the Synod of Ulster, who had obtained the position of teacher of the District School there, and who also preached on Sabbaths, and gathered around him a considerable congregation. This was Mr. Joseph Johnston. He was now anxious to be ordained as the minister of Cornwall, and, according to his wishes, three of the brethren, Messrs. Smart, Easton and Taylor, met at Cornwall and ordained him about the beginning of 1818. Mr. Bell declined to be present at this meeting because an answer had not been received from the Associate Synod, and because he considered it premature to ordain one whose character and qualifications had not been sufficiently ascertained. On the 24th January, 1818,* Mr. Smart wrote to Mr. Bell expressing regret that he had not been present at the ordination, and informing him that a meeting of presbytery had been held, of which Mr. Easton had been appointed moderator; that the presbytery had assumed the name of the "Presbytery of the Canadas;" that Mr. Johnston had been ordained, and that the next meeting of presbytery was to be held at Montreal, on the second Thursday in

* It appears from Mr. Bell's MS. journal that this letter was received by him soon after the ordination, which probably, therefore, took place in January, 1818.

July, 1818; and also that it was agreed to invite all the brethren in Upper and Lower Canada, "whose character and academical education" entitled them to respect, to be present at this meeting.

Invitations were accordingly sent by Mr. Smart, in the name of the presbytery, of which he had been appointed clerk. None of the ministers of the Church of Scotland, or of those who were settled to the west of Brockville, responded to the invitation. But on Thursday, the 9th July, 1818, Messrs. Easton, Smart, Bell, Taylor and Johnston, met in St. Peter Street Church, Montreal, and, in a more formal way than at Cornwall, constituted the "Presbytery of the Canadas." It appears that at the meeting in Cornwall no principles or standards had been definitely agreed upon as a basis of union. It was now proposed by Mr. Bell "that the doctrines, discipline and worship of the Church of Scotland should be recognised" by the presbytery. This was unanimously agreed to. The 9th July, 1818, may thus be regarded as the date when the Presbytery of the Canadas was formally inaugurated. This was a few days more than a year after the Synod of the Presbyterian Synod of Nova Scotia had been organised at Truro.

Within a week after the first meeting of the Presbytery of the Canadas in Montreal two recently arrived licentiates were ordained, and added to its roll. One was Mr. Hugh Kirkland, who had come from Ireland. He was ordained at Lachine, as minister of a congregation there, on Monday the 13th July. On this occasion Mr. Bell preached, Mr. Johnston offered the ordination prayer, and Mr. Taylor addressed the minister and people. Mr. Kirkland remained in Lachine but a short time; in May 1819, he left for the United States. The other minister who was ordained was Mr. Andrew Glen. He had come from Lochwinnoch, Scotland, where he had studied Divinity under Dr. Lawson, Professor of Theology for the

Associate Synod. Mr. Easton, who was about to visit Scotland, was desirous to have him as his substitute in St. Peter Street congregation in his absence, and with this special object, he was ordained on Tuesday the 14th July. Messrs. Bell and Johnston declined to assist at this ordination, considering that there were irregularities connected with the proceedings. Mr. Glen afterwards assumed the pastoral charge of a congregation at River du Chene, in Lower Canada, about 30 miles west of Montreal. He next removed to Richmond in Upper Canada.

Soon after these meetings of the Presbytery of the Canadas, another minister, sent by the Associate Synod of Scotland, arrived in Montreal. This was the Rev. Archibald Henderson, who brought with him, from that Synod, the authority for which application had been made to constitute a presbytery in Canada. To his surprise he found that a presbytery had already been organised. He was invited to join it, but this he declined to do, as he was not satisfied with the manner in which the Presbytery of the Canadas had been organised, and as he was unwilling to unite with a body which was independent of the jurisdiction of the Associate Synod of Scotland.

Before coming to Canada, Mr. Henderson was minister of a Secession congregation in Carlisle, to the pastoral charge of which he was ordained on the 30th October, 1810. When Mr. Taylor, instead of going to Argenteuil, to which he had been sent, accepted a call to Osnabruck, the Associate Presbytery of Edinburgh applied to Mr. Henderson to go to Argenteuil; and having obtained his consent, applied to Government for the transference to him of the annual allowance of one hundred pounds, which Mr. Taylor had forfeited by going to Osnabruck. The application was successful, and the annual allowance granted by Government together with about eight

or ten pounds a year contributed by his congregation, constituted his ministerial income. St. Andrews, in the county of Argenteuil, was the special scene of his long continued and faithful labours. Here, for many years, he occupied an isolated position so far as presbyterial connection was concerned. His continued reception of the royal bounty prevented his being received as a member of a presbytery organised in Lower Canada in connection with the Secession Church. This presbytery was organised after the voluntary controversy had commenced in Scotland. When he left Scotland the Secession Churches sanctioned the reception of royal bounty by their ministers in Canada and Ireland. But this was no longer tolerated; and, as Mr. Henderson was unwilling to give up the Government allowance procured for him in 1817, he was not admitted into connection with the Secession Presbytery in Canada. But, in 1860, he was admitted as a member of the Presbytery of Montreal of the Presbyterian Church of Canada, which in the following year joined with the United Presbyterian Church in forming the Canada Presbyterian Church. He died on the 19th January, 1877, at the age of ninety-three, and in the sixty-seventh year of his ministry, nearly sixty years of which were devoted to his congregation in St. Andrews. He was universally esteemed and revered. He was a man of great natural talents, and of scholarly tastes and acquirements; he was a faithful and devoted pastor; and continued to the last to take a deep interest in everything connected with the welfare of the Church.

By the arrival and settlement of Mr. Henderson, and the ordination of Messrs. Johnston, Kirkland and Glen, the number of Presbyterian ministers in Upper and Lower Canada had been increased to seventeen; but during the year 1818 Mr. Collver, of Simcoe, was removed by death. There were thus sixteen settled ministers in the two provinces at the close of

this year. Of these there were seven in Lower Canada—Dr. Spark, Messrs. Somerville, Esson, Easton, Henderson, Kirkland and Glen; and nine in Upper Canada—Messrs. Smart, Bell, Taylor, Johnston, McDowall, Jenkins, Eastman, Burns and Williams. With the exception of the Government allowance to Messrs. Bell and Henderson, and for a short time to Mr. Taylor, and also of £50 each to Dr. Spark and Mr. Somerville, the Presbyterian ministers were dependent for their stipend on the contributions of their people, which in most cases were small, not averaging, probably, as much as three hundred dollars for each minister.

The number of ministers of the Church of England in the two provinces at this time was twenty-four; three of these were chaplains to the army or navy. For their support a liberal provision was made by the Society for the Propagation of the Gospel, a great part of whose income was derived from a grant by the Imperial Parliament. Most of the Episcopal ministers or missionaries received £200 sterling, or one thousand dollars each, in addition to congregational contributions; a few received only £100 each, and a few upwards of £300 each. The Bishop of Quebec received £3,300 sterling, or \$16,500, which was about double of what was received by all the Presbyterian ministers in the two provinces from all sources. A considerable number of the ministers of the Church of England had been, and were afterwards gained to its ranks from the Presbyterian and Lutheran churches; and Mr. Smart mentions in his notes that he, Mr. McDowall and Mr. Boyd had been urged by tempting considerations, but refused to "take orders" in the Episcopal Church.

The number of Methodist ministers in Upper and Lower Canada in 1818 was thirty-eight. Of these twenty-eight were connected with the American, and ten with the British Conference. The Methodist ministers received no allowance from

the Government, and they were denied the right of celebrating marriages, even between the members of their own Church. This right was conceded to Presbyterian ministers, who were required, however, to submit to degrading conditions in obtaining it, and to annoying restrictions in the exercise of it; from these Episcopal ministers were exempt.*

We have not been able to ascertain with exactness the population of the Provinces of Upper and Lower Canada at this time; but by comparing the enumerations of previous and succeeding years it may be estimated that the population of Lower Canada in 1818 was 375,000, and of Upper Canada 120,000. Of the adherents of the three largest Protestant churches the Episcopalians were the most numerous in the Lower Province. In the Upper Province the Episcopalians, Presbyterians and Methodists seem to have been pretty equally divided. The whole number of Methodists in the two Provinces might be estimated at 37,000; of Presbyterians at

*The Rev. Mr. Bell, of Perth, thus describes the trouble and annoyance to which he was subjected when, soon after his settlement, he made application for leave to celebrate marriages:—"The law in Canada at that time required that all ministers, excepting those belonging to the Church of England, before they could celebrate marriages, should appear at the General Quarter Sessions, after giving three months' previous notice of their intention, produce seven respectable persons belonging to their congregation, present the certificate of their ordination and take the oath of allegiance. At this time we still belonged to the Johnston District, of which Brockville is the capital. I had given the previous notice, and, at much trouble and expense, had got some persons to attend to give evidence at the distance of forty-three miles, and at a time when the roads were next to impassable. The Church of England party in the Sessions, who then ruled everything with despotic sway by a manœuvre found means to disappoint me for the present, because the clerk of the peace had neglected to exhibit my notice in his office, as the law required. At the next Sessions, having renewed my notice, I was forced to trudge back again to Brockville with seven persons belonging to my congregation. This time, however, I was successful, to the great mortification of the worthy clerk of the peace (a member of the Church of England), who did all in his power to prevent it. But the chairman, Col. Stone, a Presbyterian, insisted that the certificate should now be granted."

47,000, and of Episcopalians at 58,000. The great majority of the population were Roman Catholics, most of whom were in Lower Canada. According to the last Census there were in the two Provinces in 1881:—Roman Catholics, 1,491,557; Methodists, 630,724; Presbyterians, 468,036; Episcopalians, 435,336. The whole population of Upper and Lower Canada in 1881 was 3,282,255.



CHAPTER VII.

RED RIVER SETTLEMENT.—ITS FOUNDER, EARL OF SELKIRK.—PURCHASE OF LANDS IN NORTH-WEST.—HUDSON'S BAY AND NORTH-WEST COMPANIES.—ARRIVAL OF COLONISTS AT RED RIVER.—OPPOSITION.—REMOVALS TO AND FROM PEMBINA.—DISAFFECTED COLONISTS LEAVE FOR CANADA.—MASSACRE OF GOVERNOR SEMPLE AND PARTY.—LORD SELKIRK AT RED RIVER.—PROMISE OF A MINISTER.—DISAPPOINTMENT.—MR. JAMES SUTHERLAND, A RULING ELDER, AUTHORISED TO BAPTISE AND MARRY.*



LYING to the north and west of the Provinces of Upper and Lower Canada, and stretching from Labrador to the Pacific Ocean, there is a vast territory about two-thirds the size of Europe, which forms part of the Dominion of Canada.

Until recent years this territory was little known, and supposed to be unfit for agricultural purposes. It was occupied by some tribes of Indians, a few thousand settlers of European origin, and by the officers and servants of the fur trading companies. It is now known to contain immense

* For the materials of this Chapter we are chiefly indebted to the following sources:—Red River Settlement, by Alexander Ross—Report of trials in the Courts of Canada relative to the destruction of the Earl of Selkirk's Settlement; with observations—Narrative of occurrences in the Indian countries of North America since the connection of the Right Hon. the Earl of Selkirk with the Hudson's Bay Company—Statement respecting the Earl of Selkirk's Settlement upon the Red River in North America, and its destruction in 1815 and 1818, and the massacre of Governor Semple and his party; with observations—Manitoba, by Professor George Bryce—Rattray's Scot in British North America.

tracts of fertile land capable of sustaining a population of many millions, and it is being rapidly settled by immigrants from Europe and the older Provinces of British America. Into Lake Winnipeg, which lies midway between the Atlantic and Pacific Oceans, flows the Red River northwards through what is now the Province of Manitoba. The River Assiniboine, flowing from the west, falls into the Red River about thirty-five miles from Lake Winnipeg at what was formerly called "The Forks," and where now stands the city of Winnipeg. In this locality was established, early in the century, a small colony consisting chiefly of Scottish Presbyterian emigrants. Manifold and severe were the trials and privations they were destined to endure; of these none were more keenly felt than their long continued destitution of religious ordinances conducted by ministers of their own Church.

The founder of the Red River Colony was the Right Hon. Thomas Douglas, fifth Earl of Selkirk, who was born in 1771, and died in 1820. He was a man of great energy and enterprise, public spirited and benevolent. Sir Walter Scott, who was a fellow-student at the University of Edinburgh, thus writes respecting him: "I never knew in my life a man of more generous and disinterested disposition, or whose talents and perseverance were better qualified to bring great and national schemes to conclusion."* In 1792 Lord Selkirk undertook a tour through the Scottish Highlands, and became deeply interested in their Gaelic-speaking population, many of whom were living in a state of great discomfort. On succeeding to the peerage, in 1799, he devised plans for their relief, and among others proposed emigration to British America, and particularly to Lake Winnipeg. In 1802 he thus wrote to Lord Pelham, Secretary of State: "At the western extremity of Canada, upon the waters which fall into Lake Winnipeg, and, uniting in the great River of Port Nelson,

* Quoted in Bryce's *Manitoba*, p. 140.

discharge themselves into Hudson's Bay, is a country which Indian traders represent as fertile, and of a climate far more temperate than the shores of the Atlantic under the same parallel, and not more severe than that of Germany or Poland. Here, therefore, colonists may, with a moderate exertion of industry, be certain of a comfortable subsistence; and they may also raise some valuable objects of exportation." But several years elapsed before colonists were sent to this locality. In the meantime Lord Selkirk took steps to provide homes for the Highlanders in other places. In 1803 he sent eight hundred to Prince Edward Island, where he visited them in person, and where he put them in possession of lands which afterwards became flourishing settlements. He next visited Canada, in the western part of which he promoted the settlement of colonies, and made liberal offers to the Government of opening up the country by the construction of roads. In 1810 he renewed his efforts to establish a colony in the neighbourhood of Lake Winnipeg. With this object in view, he purchased from the Hudson's Bay Company, of which he became a large stockholder, an immense tract of land, about 100,000 square miles in extent, including the valleys of the Red River and the Assiniboine, and which received the name Assiniboia.* As conditions of the purchase, he undertook to establish a colony within a limited time, and assumed the cost of transport, of outlay for the settlers, of government, of protection, and of quieting the Indian title.

At this time the fur trade was carried on in the North-Western Territories by the Hudson's Bay and the North-West companies. The Hudson's Bay Company had been formed in the reign of Charles II., who, in 1670, granted a charter to his cousin, Prince Rupert, and certain associates, who were invested with proprietorship and subordinate sovereignty over

* This name is now confined to the district immediately west of the Province of Manitoba.

the vast tract of country which was watered by the rivers which flow into Hudson's Bay. For upwards of a century this company carried on a profitable fur trade along the coasts of Hudson's Bay, and afterwards advanced into the interior. The North-West Company was formed by a union of traders, most of whom resided in Montreal. They had established posts on the Red and Assiniboine rivers, and in various other places. Between the two companies there existed a bitter rivalry. The North-West Company were opposed to Lord Selkirk's proceedings. Their representatives in England protested against the Hudson's Bay Company selling to him the lands in the North-West, and especially objected to the establishment of an agricultural colony as injurious to the prosecution of the fur trade. Of the opposition of the North-West Company Lord Selkirk was not unaware. In a memorial, afterwards addressed to the Duke of Richmond, he says, "Your memorialist was early apprised that any plan for settling the country would be opposed with the most determined hostility by the North-West Company of Montreal ; and threats were held out by the principal partners of that association in London that they would excite the native Indians to destroy the settlement."

Undeterred by difficulties Lord Selkirk proceeded to the establishment of the Red River Colony. In 1811 he sent out the first company of settlers, consisting of seventy Scottish Highlanders, chiefly from Sutherlandshire, and about fifteen or twenty natives of the west of Ireland. They arrived at the western shore of Hudson's Bay too late in the season to reach the Red River which was 700 miles further west. During the winter they remained at York Factory, and in the spring of 1812, after a tedious journey across the country, over Lake Winnipeg and up the Red River, they reached the destined place of settlement, on the west side of the river and north of "The Forks." Here they found themselves unwel-

come visitors. The Indians were not unfriendly, but the Bois Brûlés, or Half-breeds, who were controlled by the North-West Company, presented themselves, armed, painted, disfigured and dressed after the savage manner of the country, and warned them that they must leave. At the same time they were in danger of perishing from want of food. They therefore resolved to remove to Pembina, seventy miles further south, then supposed to lie within the British territories. Thither, accordingly, they went. They went under the guidance of Indians of whose language they were ignorant, and to whom Gaelic was unintelligible. The children were carried by the Indians, who were mounted on horses; the men and women had to travel on foot. At Pembina huts and tents were provided for them, and Fort Daer (named after one of Lord Selkirk's titles) was erected for their protection. Here they remained during the winter, subsisting chiefly on the flesh of the buffalo, which was obtained with difficulty by hunting.

In May, 1813, they returned to the settlement, where their numbers were increased by the arrival of a fresh band of emigrants from Scotland sent by Lord Selkirk. They now commenced to cultivate the soil, and sowed a small quantity of wheat; but fish, roots and berries being scarce, they had to subsist during the summer chiefly on wild parsnips and a species of nettle. They again went to Pembina, where they spent the winter of 1813-14. But their position proved more uncomfortable than during the previous winter, in consequence of the jealousy with which they were regarded by the French Half-breeds, who were controlled by the North-West traders. In the spring of 1814 they returned to the settlement "in a state of great destitution, having had to barter away their clothing for food, many of them frost-bitten, half naked and so discouraged that they had resolved never to return to Pembina again under any circumstances."*

* Ross' Red River Settlement, p. 25.

mer and autumn new emigrants arrived, increasing the number of the settlers to about two hundred. Each family obtained possession of a hundred acres of land, which they proceeded to cultivate, and on which they commenced to erect houses. But new troubles awaited them arising from the rivalry between the fur-trading companies.

In the beginning of 1814 Captain Miles McDonnell, Governor of Assiniboia, who was also Superintendent of the Red River Settlement, had issued a proclamation prohibiting traders both of the North-West and Hudson's Bay Companies from exporting provisions, alleging as a reason that in the yet uncultivated state of the country the ordinary resources, derived from the buffalo and other wild animals hunted within the territory, were not deemed more than adequate to supply the wants of the emigrants, who had already arrived, and of the large number, whose arrival was expected. By this proclamation, the bitterest feelings on the part of the North-West traders were aroused against the Scottish colonists, on whose behalf the proclamation was issued. Plans were therefore devised and efforts made to destroy the settlement. A spirit of discontent was fomented among the colonists. They were told that Lord Selkirk had evil designs in sending them from Scotland; offers were made of a free passage to Canada, and the promise given of two hundred acres there to each family, and also of the gratuitous supply of provisions for twelve months. Thus influenced, about three-fourths of the emigrants abandoned the settlement, and were conveyed by the North-West Company to Canada, where their descendents are to be found in large numbers* in West Gwillimbury, Zorra,

* Mr. Angus Sutherland, a native of Kildonan, Scotland, and one of the early Red River settlers, who came to West Gwillimbury, died there on the 24th March, 1885, at the advanced age of 103. "Quiet, sober, industrious, intensely attached to the Church of his fathers, he retained all his faculties to the last, and died in simple, unfaltering trust in the Saviour, whom he loved and endeavoured to serve all his life long."

and other townships in the western Province. Before their departure some of them assisted the servants of the North-West Company in making an assault upon Fort Douglas, the headquarters of Lord Selkirk's settlement, and in taking from it the arms, consisting of field pieces, swivels, and a small howitzer, which had been sent there for the protection of the colony, and which they were led to fear might be used to prevent their departure. This was in April, 1815.

The few remaining settlers were now served with a notice by the agents of the North-West Company that they must retire immediately. The notice, dated 25th June, 1815, was in these words "All settlers to retire immediately from the Red River, and no trace of a settler to remain." Thus warned, the loyal colonists betook themselves to Norway House, to the north of Lake Winnipeg. But, under the protection of the servants of the Hudson's Bay Company, they were soon brought back to the settlement; to find, however, that most of their houses had been burned during their absence. In October, 1815, a new band of emigrants arrived, who so far replaced the disaffected party that the Red River settlers now numbered about one hundred and fifty. It was now hoped that they might be permitted to remain without further molestation, and accordingly in the spring of 1816 they again commenced to build houses and cultivate the soil. At this time a new governor—Mr. John Semple—arrived and took up his residence at Fort Douglas, which had been pillaged during the previous year. He, with his men, made an attack on the neighbouring Fort Gibraltar, situated near the "Forks," which belonged to the North-West Company, and which he demolished. This he did to recover the property which had been taken from Fort Douglas, and to avert danger from the settlers.

A deadly encounter was now at hand. On the 19th June, 1816, in accordance with a plan previously devised by the North-West traders, a hostile band of Half-breeds, with a few

Indians, altogether sixty-five in number, collected from the west, advanced against the Red River colony. "The approach of the enemy (says Mr. Ross) was announced by the women and children of the settlers, who were seen running from place to place in alarm, seeking protection and crying out that the settlers were made prisoners. On this, it appears, Governor Semple, who was Governor-in-chief of the Hudson's Bay Company's territories, with several other gentlemen and attendants, walked out to meet the strangers, now discerned to be a party of Half breeds and Indians, all mounted and armed. Their hostile purpose being manifest, the Governor and his party halted, and were seen in a group as if consulting together, while the Indians and Half-breeds divided themselves into two bodies, and instantly commenced firing from the shelter afforded by a few willows; first a shot or two, and then a merciless volley. The party of Governor Semple, consisting of twenty-eight persons, was completely surrounded; and of that number no less than twenty-one were killed." Those killed were Governor Semple, four officers, and fifteen servants of the Hudson's Bay Company, and one of the principal settlers. The unhappy colonists were now at the mercy of the victors, who resolved to follow up their triumph. Those "who survived the massacre were ordered once more to leave their homes without further warning or preparation, on pain of being hunted down and shot like wild beasts, if they should ever appear there again. It is doubtful, indeed, whether one innocent head would have been spared; and that any escaped was due to the generosity and heroism of Mr. Grant, the chief of the hostile party, who rushed before his own people, and, at the imminent peril of his life, kept them at bay, and saved the remnant of the settlers from extirpation. Their homes, however, were ransacked, their goods pillaged, and the whole colony driven into exile. They again found a

refuge at Jack River, now called Norway House, situated at the northern extremity of Lake Winnipeg." *

While these events were taking place at the Red River Lord Selkirk was on his way to the settlement. He had heard of the dangers with which the colonists were threatened, and, having vainly applied for help to the English Colonial Secretary and to the Governor of Canada, he had, at his own expense, enlisted and equipped for service in the settlement about a hundred disbanded soldiers then in Canada. With these he had reached Fort William, on Lake Superior, where he received the sad tidings of the murder of Governor Semple and his men. It was now too late in 1816 to reach the settlement; he therefore remained at Fort William during the winter.

In the meantime several of the North-West Company and their servants, who had incited to or taken part in the pillage of Fort Douglas and the massacre of Governor Semple and his associates, had also arrived at Fort William. These Lord Selkirk arrested and sent to be tried by the Canadian tribunals. They were afterwards tried at Toronto and Quebec; but in consequence of the peculiar manner in which the judicial proceedings were conducted, they were not pronounced guilty either of murder, manslaughter or robbery. Many, however, of the assailants of Governor Semple and his party came to a bad end. No less than twenty-six of the sixty-five suffered violent or sudden deaths within a few years. One, for example, crossing the river at Pembina, dropped dead on the ice; another was stabbed by his comrade, his wife shot, and his children burnt to death; another was shot by an Indian; another, in a drunken squabble, was thrown into the fire and burnt to death by his drunken companions; another, said to have been the man who fired the first shot, was himself shot and scalped, and his body cut in pieces, by an Indian war party.

* Ross's Red River Settlement, pp. 35, 36.

Lord Selkirk arrived at the Red River Settlement in June, 1817, and now, for the first time, beheld the scene to which his anxieties and labours had been for years directed. Without delay he endeavoured to restore order. The banished settlers were brought back from Norway House and reinstated in their lands, and several concessions were made to them in consideration of the hardships and losses they had sustained. At a public meeting of the settlers held on the west bank of the Red River Lord Selkirk granted two lots of land as sites for the erection of a Presbyterian church and school for the colonists, and then gave to the place the name of "Kildonan," which was the name of the parish in Sutherlandshire, from which most of the emigrants had come. At this meeting he also solemnly repeated a promise, which he had previously made, to send to the settlers a minister of the Church of Scotland to which they were zealously attached. Having afterwards made arrangements for the construction of roads and bridges, and a general survey of the colony, he took his final leave of the settlement; and, passing through the United States and Canada, returned to England in 1818. He then went to the continent to recruit his health, which had been seriously impaired by his manifold labours and struggles. But he did not rally. On the 8th April, 1820, he died at Pau in the south of France. Various estimates have been given of the character of this distinguished nobleman. On the one hand he has been regarded as a grasping speculator, desirous of promoting his selfish ends by the ruin of the North-West Company through the establishment of the Red River Settlement. On the other hand he has been regarded, and, as we believe, more justly, as a generous patriot and philanthropist. This is the opinion adopted by Sheriff Ross, who speaks of him as "a man of a great mind and a good heart," influenced by "the pious and philanthropic desire" of civilizing and evangelizing the natives. This also is the opinion expressed

in an article in the *Gentleman's Magazine* of 1820, from which we give the following extract:—"His Lordship was eminently exemplary in the discharge of every social and private duty. He was a considerate and indulgent landlord, a kind and gracious master; to the poor, a generous benefactor; and, of every public improvement, a judicious and liberal patron. The latter years of the life of this true nobleman were employed in the establishment of an extensive colony in the western part of Canada, which has since risen to the important settlement of Red River, etc. In the prosecution of this favourite object he had encountered obstacles of the most unexpected and formidable character. With these, however, he was admirably qualified to contend; as, to the counsels of an enlightened philosophy, and an unmovable firmness of purpose, he added the most complete habits of business and a perfect knowledge of affairs. The obstructions he met with served only to stimulate him to increased exertion; and after an arduous struggle with a powerful confederacy, which had arrayed itself against him, and which long ere his death would have subdued any other adversary, he had the satisfaction to know that he had finally succeeded in founding an industrious and thriving community."*

It has been already mentioned, that on his visit to the Red River, Lord Selkirk renewed a promise he had made to send to the settlers a minister of the Church of Scotland to which they belonged. This promise was made to the emigrants previous to their departure from Scotland in 1815. A minister was then selected for the mission—the Rev. Donald Sage. His departure was delayed for a year that he might perfect himself in the knowledge of the Gaelic language. In the meantime an elder—Mr. James Sutherland—was sent, and authorised to marry and baptise until Mr. Sage should arrive. Mr. Sage never came to the colony, which enjoyed the services

* Quoted in Bryce's "Manitoba" and Morgan's "Celebrated Canadians."

of Mr. Sutherland for only a few years, when he was forcibly carried off to Canada by the servants of the North-west Company. These and other particulars are contained in two affidavits made in 1845, in connection with applications made to the Hudson's Bay Company to implement Lord Selkirk's promise to send a minister of the Church of Scotland.* The first of these affidavits, signed by Messrs. Angus and Alexander Matheson, and dated at Red River Settlement 18th July, 1845, is as follows:—"We, the undersigned settlers in Selkirk's Colony, Hudson's Bay, make oath on the holy evangelist, that in the spring of 1815, at Helmsdale, Sutherlandshire, when we and the other emigrants agreed with the late Earl of Selkirk to come out to Red River as colonists, one of the conditions stipulated, and solemnly promised by his Lordship, was, that a minister of our own persuasion should accompany us. That the Rev. Donald Sage, now minister in the parish of Rosolis,† was the gentleman agreed to, and he was to have £50 a year from his Lordship. Our minister along with us was the strongest inducement held out to the emigrants for coming to Red River, and without which we had not left our native country. And the reason why Mr. Sage did not accompany us, as agreed upon, was this: his father, Alexander Sage, then minister in the Parish of Kildonan, requested the Earl of Selkirk to leave his son for another year in order to perfect himself more fully in the Gaelic language, which request his Lordship submitted for the consideration of the emigrants, who yielded their consent on condition that his Lordship would answer for his being sent out the year following. This was agreed to, and Mr. Sage remained; his Lordship in the meantime appointing one James Sutherland, an elder of our Church and one of the

* Ross's Red River Settlement, pp. 348, 351.

† Mr. Sage joined the Free Church at the disruption in 1843. His son was for some years minister at Park Hill, in the Province of Ontario.

emigrants, to marry and baptise* during that year till Mr. Sage should arrive. But Mr. Sage never came out; and Mr. Sutherland was, during the troubles in the country, forcibly carried off to Canada by the North-west people, and from that day to this we have been without a settled dispensation of the means of grace, not being able to obtain a minister. Over and over again have we applied to every Governor in the colony since its commencement; to Mr. Halket also, his Lordship's kinsman, and to the Governor-in-Chief of Rupert's Land; and time after time petitioned the men in power among us, but all to no effect. What other step, then, could we have taken? This is the truth, and nothing but the truth, so help us God!" From the second affidavit we quote the following:—"So anxious was his Lordship to see his promise fulfilled, that immediately on reaching Canada, seeing he would be detained there longer than he wished, he ordered his agent, Mr. Pritchard of Red River, and now alive, to engage and forward a Presbyterian minister without delay, as Mr. Sage had not come out; but his return to England and the bad state of his health rendered it necessary for him to travel on the continent, where he died; and, unfortunately for the Scotch settlers, Mr. Pritchard, belonging to the Episcopal Church himself, took no further interest in our affairs, so that up to this day the Scotch emigrants have not got their minister."

While Mr. Sutherland remained at the Red River Settlement his services proved to be of great value and were highly appreciated. He was (says Mr. Ross) "a father, as well as a spiritual guide, to the colonists. Nor was it the settlers

* It is not certain from whom Mr. Sutherland obtained authority to marry and baptise. It would seem from the above statement that he obtained it from Lord Selkirk; but according to another statement he received it from the Presbytery of Caithness; while it has also been stated that he received it from a parish minister of the Church of Scotland. That he did baptise and preach the Gospel is unquestionable.

alone that held Mr. Sutherland in high estimation. On his arrival at York Factory the right hand of fellowship was held out to him by the Governor-in-Chief of the country as well as by the Governor of the colony. These men, with their followers, gladly heard him expound the Scriptures, and this of itself—considering that he was as unlearned and simple as the Apostles of old—showed him to be a man of superior endowments. Of all men, clergymen or others, that ever entered this country, none stood higher in the estimation of the settlers, both for sterling piety and christian conduct, than Mr. Sutherland. By his arrival with the Scotch emigrants in Hudson's Bay, the Gospel was planted in Red River. It was the sunrise of Christianity in this benighted country."*

After Mr. Sutherland's expulsion from the Red River Settlement, which took place in 1818, he came to reside in West Gwillimbury, to which many of the Red River settlers had previously come. Here he continued to baptise and preach among his countrymen ; and here he died in 1828, universally esteemed and respected. Further particulars respecting the Red River Settlement will be given in a subsequent part of this history.

* Ross' Red River Settlement, p. 31.



BOOK IV.

THE PRESBYTERIAN CHURCH IN THE EASTERN PROVINCES
OF NOVA SCOTIA, CAPE BRETON, PRINCE EDWARD ISLAND
AND NEW BRUNSWICK, FROM 1817 TO 1834.

CHAPTER I.

SYNOD OF NOVA SCOTIA, 1817 TO 1834.—MEASURES TO PROMOTE THE PERMANENCE AND ENLARGEMENT OF THE CHURCH.—COMMITTEE OF MISSIONS.—NOTICES OF REV. MESSRS. THOMSON, TROTTER, NICOL, LEWIS AND SPROTT.—PRESBYTERY OF ST. ANDREWS.—NOTICES OF REV. MESSRS. MILLER AND MACGREGOR.—ORGANISATION OF PRESBYTERY OF PRINCE EDWARD ISLAND.—NOTICE OF REV. JOHN MCKINLAY.



THE Synod of Nova Scotia, as we have seen in a former part of this work, was organised in 1817. It included nearly all the Presbyterian ministers in the Eastern Provinces, and was sub-divided into the three presbyteries of Truro, Pictou and Halifax. The whole number of ministers connected with the synod was nineteen, fourteen of whom had come from the secession churches, three from the Established Church of Scotland and two from the English Independents. They were all settled in the Province of Nova Scotia with the exception of two, who were settled in Prince Edward Island. Within the next seventeen years there were organised in the Eastern Provinces, in connection with the Church of Scotland, the Synod of Nova Scotia and the Presbytery of New Brunswick, and also the Reformed Presbytery of New Brunswick and Nova Scotia. In the Western Provinces, during the same period, the Presbytery of the Canadas became the United Synod of Upper Canada; and there were organised a synod in connection with the Church of Scotland, a presbytery in connection with the Secession Church of Scotland, and a

presbytery in connection with the American Presbyterian Church. Thus, in the year 1834, there were in the different Provinces of the Dominion no less than eight Presbyterian organisations, each independent of the others.

Returning to the Eastern Provinces we resume the history of the Presbyterian Church of Nova Scotia. So soon as the synod of this Church was organised, in the month of July, 1817, its attention was directed to the "Ways and Means of promoting religion." A committee was appointed to prepare a report, which in a few months was published, and which treated of the means of promoting religion in the Church, and of securing the Church's permanence and enlargement. In the report the committee recommended that in accordance with an ancient practice "the meetings of presbyteries be as frequent as possible, and be designed for ministerial improvement as well as for the direction of the affairs of the Church; and that each clergyman, in rotation, for the exercise of his talents, receive a subject for discussion, which he shall deliver at next ordinary meeting, subject to the critical remarks of the brethren." The faithful exercise of discipline in the Church by ministers and elders and the careful training of the young were also insisted on, as necessary to the progress of true religion, and the committee recommended "the adoption of the order of the primitive Church; that those received into communion be divided into full members and catechumens; and that the latter, at an early period of life, be taken under the inspection of sessions for instruction and the exercise of discipline, according to circumstances. To give efficiency to this arrangement sessions should be enjoined to meet with them as often as possible, for their improvement in such parts of religion as are befitting their years."*

As there were many places destitute of the stated ordinances of religion, a "Committee of Missions" was appointed

* Robertson's History, pp. 210-214.

by the Synod, charged with the duty of raising funds and making arrangements for missionary tours by the ministers who might be able to devote a few weeks or months each year to destitute settlements, beyond their own immediate fields of labour. But it became apparent that, for the adequate supply of the wide missionary field, it would be unwise to depend on ministers who had come or might come from the old country churches. A native ministry was needed, who would have the special advantage of being well acquainted with the circumstances of the country, and with the character and habits of the people, and would thus be better qualified to labour among them. Measures were accordingly taken for the training of young men for the ministry in connection with the Pictou Academy, of which Dr. McCulloch was president. He was requested by the Synod to give instruction in theology to young men who had completed their classical and philosophical course under his care. This he agreed to do, but generously declined remuneration "till the students who composed his first class were licensed and useful." Then he consented to receive forty pounds a year as Theological Professor. Thus began the first theological school in the Dominion in connection with the Presbyterian Church. To this school the Church, both in the east and the west, is indebted for some of its ablest and most successful ministers.

In the meantime, several ministers arrived from Scotland and Ireland. Within eighteen months after its organisation **six** ministers were added to the Synod. These were the Rev. James Thomson, Rev. John Liddell, Rev. Andrew Kerr, Rev. Thomas Trotter, Rev. Andrew Nicol, and Rev. Alexander Lewis. Mr. Thomson was a native of Lockerbie, Scotland, and was ordained in 1806 as minister of the Antiburgher congregation in Auchtergaven, Perthshire. In 1816 he resigned his charge, came to New Brunswick, and, in August of the following year, was inducted into the pastoral charge of Chat-

ham and Newcastle, on the Miramichi River, by the Rev. Mr. MacGregor, of East River, Pictou, and the Rev. Mr. Keir, of Princeton, Prince Edward Island. He was indefatigable in his labours, kind, courteous and respected by all. He remained pastor of Chatham and Newcastle till his death, which occurred on the 11th November, 1830, in the fifty-first year of his age, and the twenty-fifth of his ministry.

Mr. Liddell was settled in Amherst, County of Cumberland, and Mr. Kerr in Economy, in the County of Colchester. Their settlement in these places was reported by the Presbytery of Truro to the Synod, which met in June, 1818. Mr. Liddell remained only a few years in Amherst. His resignation of the charge was reported to the Synod of June, 1820. Mr. Kerr was the first minister in Economy. His demission of the charge was reported to the Synod of June, 1848.

Mr. Trotter was a native of Berwickshire. He took the usual course of study in the Edinburgh University, and studied theology with Dr. Lawson of Selkirk. He was licensed to preach by the Presbytery of Berwick, and, in 1808, was ordained as pastor of the Burgher congregation of Johnshaven in Kincardinshire. This congregation was small, and the stagnation of business which followed the close of the continental war, weakened it still further. In these circumstances he resigned his charge, and, in the year 1818, came to Nova Scotia, and was inducted as colleague and successor of the Rev. James Munroe of Antigonish. Mr. Munroe was now worn out with the infirmities of age; his last appearance in the pulpit was at Mr. Trotter's induction; he died the following year. Mr. Trotter found himself again the pastor of a small congregation, the number of communicants being only fifteen, and of hearers forty; the materials were heterogeneous, and the payment of subscriptions for his support was sadly deficient and irregular. He found it, therefore, necessary to resort to secular employment,

as other ministers were compelled to do, to supplement their incomes from their congregations. In a letter, written in 1834, he says:—"Hitherto nine or ten of us are farmers, and though some of us are of opinion that it is proper to adopt a different system, it does not appear to me that the time for doing so has arrived." Nevertheless, the congregation grew, the number of communicants being between eighty and ninety when this letter was written. Besides Antigonish and Cape George to the north, Mr. Trotter supplied, for a number of years, the distant settlements of Lochaber and preached occasionally in Guysborough to the south and west. The field of his labours was forty miles square. In 1851, he was laid aside for a time by a paralytic stroke, but so far recovered strength as to be able to preach once every Sabbath, until the induction of his successor in 1853. He died on the 20th of April, 1855, aged seventy-three years. He is described as a man of great mental power, of extensive knowledge, an instructive preacher, highly esteemed and respected not only by the Protestant, but also by the Roman Catholic portion of the community, among whom he lived and laboured.*

Mr. Nicol was a licentiate of the Associate Synod, and, having offered his services as a labourer in the foreign field, was ordained by the Presbytery of Glasgow, in March, 1818, and, in the same year, came to Nova Scotia. In the following year he was inducted to the pastoral charge of Richmond Bay, in Prince Edward Island, which had formed part of Mr. Keir's congregation. His ministerial career was of but short duration. About a year after his induction his people assembled for worship on a Sabbath, expecting to hear him preach, but the startling intelligence was brought that the spirit of their beloved pastor had fled.†

* *Missionary Register* of 1855, p. 81. *U. Secession Magazine*, July, 1834.

† Robertson's History, p. 263.

Mr. Lewis was a native of the North of Ireland, and had studied theology under Dr. Paxton of Edinburgh. Coming to Nova Scotia he was ordained, in 1818, to the pastoral charge of St. Mary's in the County of Guysborough. This locality had been previously visited by the Rev. Mr. Waddell of Truro, from whose congregation many had come, induced by the richness of the intervale land along the banks of St. Mary's River, and the superior timber in the neighbourhood. About the year 1835 he left for the United States, and then came to Caledon, in Upper Canada, where he laboured for many years, and was instrumental in organising several congregations. He died in the year 1878, at the advanced age of eighty-eight.

The next minister who was added to the Synod of Nova Scotia was the Rev. John Sprott.* He was born at Stoneykirk, Wigtonshire, Scotland, in March, 1790. At the age of eighteen he entered college at Edinburgh, and finished his course there in four years. He then entered upon the study of theology, and was licensed to preach, in 1809, in connection with the Relief Church. Declining several calls in Scotland, he came to Nova Scotia, in 1818, having narrowly escaped shipwreck on the passage. He spent two years preaching in different parts of the Province, and was then settled at Windsor as successor of Mr. Cassel, who had gone to New Brunswick. In 1825, he accepted a call to the congregation of Musquodoboit, which had been left vacant by the removal of Mr. Laidlaw to the United States. After twenty years labour he tendered his resignation, which was accepted. He spent the remainder of his life on his farm at Middle Musquodoboit, frequently, however, preaching in destitute localities. During the course of his ministry the number of communicants in his congregation increased from one hundred, to two hundred and

* See article by Rev. A. B. Dickie, in *Maritime Presbyterian*, April, 1882, and manuscript minutes of the Synod of Nova Scotia.

fifty. At his settlement there were in the wide field of his labours but one church and one log school-house ; but he lived to see seven churches and fourteen handsome school-houses on the Musquodoboit River. He died in September, 1869, in the eightieth year of his age, specially sustained, during his last sickness, by the grace of his Heavenly Father. He seems to have been a man of great energy and an independent thinker. Several interesting letters, written by him, appear in the manuscript collection of the correspondence of the Glasgow Colonial Society. His son the Rev. Geo. Sprott, became a minister of the Established Church in Scotland.

About the time of Mr. Sprott's settlement in Windsor a presbytery was formed in New Brunswick in connection with the Synod of Nova Scotia. The following account of its formation is given in the minutes of the synod held in June, 1820:—"The Commission also reported that at a meeting held at Truro, May 23rd, 1820, they had, in consequence of a petition to that end from James Wilson, minister at St. Andrews, Samuel Sturgeon, preacher of the Gospel at St. George, and William Fleming, preacher of the Gospel at Fredericton, enforced by a letter from the Rev. John Cassel, St. Andrews, all in the Province of New Brunswick, constituted the said Messrs. Wilson, Sturgeon, and Fleming, a presbytery in connection with, and in subordination to this synod, and that they had instructed Mr. Thompson of Miramichi to co-operate with them as a corresponding member." The Synod pronounced no judgment upon this part of the proceedings of the Commission ; but, being dissatisfied with some things which came to their knowledge, resolved to suspend the powers of the presbytery. The sentence of suspension was not afterwards removed, and the presbytery became extinct.

In the year 1821 two ministers, the Rev. William Miller and the Rev. William MacGregor were added to the roll of the Synod of Nova Scotia. Mr. Miller was a native of Ayrshire,

Scotland, and studied theology under Dr. Lawson, of Selkirk. Coming to Nova Scotia, he was ordained, towards the close of 1821, at West River, Pictou. Cape Breton was the destined scene of his ministerial labours, which extended over forty years. At Mabou and Port Hood, on the west of this island, were a few Protestant families, scattered among a large Roman Catholic population. Here he commenced, and continued to labour amidst great difficulties and many discouragements. He found everything in a very primitive condition. There were no highways, bridges, comfortable conveyances, or comfortable houses, and there was little opportunity for ministerial fellowship. But, year by year, he continued his weary, wasting round of ill-requited toil. His life, from first to last, was a hard struggle. His books were few, for he was unable to purchase many; the Bible was his constant study. His last sermon was preached on Sabbath the 7th November, 1861. The day was cold, wet, and stormy, and he had five miles to ride to be at his post; he was urged to remain at home; but resolved to go, although suffering from indisposition. "Perhaps," said he, "this is the last time I shall be able to preach." He was now seventy-five years old; he preached with unwonted earnestness, as if he had a presentiment that he might never preach again; nine days afterwards he died at his residence. Having lived the good man's life, he died the good man's death. He was for many years the only Presbyterian minister settled in the Island of Cape Breton, and, notwithstanding all the disadvantages, under which he laboured, he was instrumental in upholding the cause of evangelical religion amidst surrounding darkness and superstition.*

Mr. MacGregor was a native of Methven, Perthshire. He studied at Edinburgh College, and at Whitburn with Professor Bruce. He was licensed in 1808, and remained in Scotland

* *Home and Foreign Record of Presbyterian Church of Lower Provinces*, January, 1862.

for several years without any fixed charge. In 1820 he came to Nova Scotia, and in the following year was ordained to the pastoral charge of the congregation of Richmond Bay, Prince Edward Island, which had been left vacant by the death of Mr. Nicol. For several years he had also the charge of Bedeque. He continued pastor of Richmond Bay till 1847, when his resignation was tendered and accepted. He is described as an excellent theologian, a searching, effective preacher and remarkable for the warmth of his personal piety. He died on the 10th of February, 1850, in the seventy-fourth year of his age.*

In connection with the settlement of Mr. MacGregor in Richmond Bay, in 1821, a new presbytery was formed and added to the previously existing presbyteries of the Synod of Nova Scotia. This was called the Presbytery of Prince Edward Island. At its first meeting the members present were: the Rev. John Keir, who had been settled in Princeton since 1810; the Rev. Robert Douglas, who had been settled in Onslow, Nova Scotia, from 1816 to 1821, when he was translated to St. Peter's, Prince Edward Island; the Rev. Wm. MacGregor, the newly ordained minister of Richmond Bay, and Mr. Edward Ramsay, ruling elder. Mr. Keir was the first moderator of the presbytery. In the year following its organisation another minister was added to this presbytery in the person of the Rev. William Hyde, who had formerly been connected with the English Independents. He was inducted to the pastoral charge of Tryon and Cape Traverse on the 23rd October, 1822.†

* *Missionary Register*, April, 1850.

† The following extract from a letter written by Dr. MacGregor to a relative in Scotland, 26th November, 1822, gives valuable information respecting the state of the Presbyterian Church in the Eastern Provinces at this time:—"When I came to this Province there were only four Presbyterian ministers in Nova Scotia, New Brunswick, Prince Edward Island (then called St. John) and Cape Breton. Now there are thirty-five, and twenty of them belong to our Church, forming one synod and four presbyteries. Of these twenty-five, one is in Cape Breton; four in Prince Edward Island, making a

But his connection with the charge was short and unsatisfactory. Disputes arose between him and his congregation, which led to the dissolution of the pastoral relation between them in March, 1825.

In the year 1824 another minister was ordained and added to the roll of the Synod of Nova Scotia. This was the Rev. John McKinlay. Mr. McKinlay was a native of Stirlingshire, Scotland, and had studied in Glasgow College. His theological training had been under Dr. Paxton, Professor to the Antiburgher Synod. He came to Nova Scotia in 1817, and laboured for some time as a missionary. Being proficient in mathematics and classics, he succeeded Dr. McCulloch as teacher of the Grammar School in Pictou ; and was afterwards appointed teacher of classics and mathematics in the Pictou Academy. Till 1824, Dr. McCulloch retained the pastoral charge of the Pictou congregation, along with his position as the head of the academy, but in that year he resigned the charge of the congregation. Mr. McKinlay was chosen as his successor, and ordained on the 11th August to this pastoral charge, which he retained till his death ; this occurred on the 20th October, 1850. He is described as an accurate scholar and excellent theologian, a faithful and successful pastor, and in all his intercourse with others kind and conciliatory. It is said that at a time, when the ties of private friendship were rudely severed, and the courtesies of social life broken up by public contention, Mr. McKinlay's character won for him the esteem of all sections of the community ; and, when he died, members of the Church of England and Scotland vied with the members of his own body in their expressions of respect for his memory.*

presbytery ; two in New Brunswick, and the rest in Nova Scotia. And because so many belong to us the designation of the Church is, The Presbyterian Church of Nova Scotia. The other five call themselves of the Church of Scotland ; four of them in this Province, and the rest in New Brunswick."—*Memoir of Dr. MacGregor, by Dr. Patterson*, pp. 456-7.

* *Missionary Register*, January, 1851.

CHAPTER II.

PICTOU ACADEMY.—EXCLUSIVE STATUTES OF KING'S COLLEGE, WINDSOR.—NECESSITY FOR A MORE LIBERAL INSTITUTION.—PICTOU ACADEMY ESTABLISHED.—DR. MCCULLOCH, PRESIDENT.—GOVERNMENT GRANTS.—ORIGIN OF DALHOUSIE COLLEGE.—REFUSAL OF UNIVERSITY POWERS TO PICTOU ACADEMY.—MEMORIAL TO THE KING REGARDING DIVINITY PROFESSORSHIP IN PICTOU ACADEMY.—CAUSES OF ITS DECLINE.—ADVANTAGES WHICH RESULTED FROM IT.



REFERENCE has already been made to the Pictou Academy, to the circumstances in which it originated, and the purposes it was intended to serve. As the history of this institution is closely connected with that of the Presbyterian Church in Nova Scotia, it will be proper to give a more particular account of its origin, of its struggles and of the work it accomplished.*

Its origin may be traced to the exclusive policy adopted by the Governors of King's College, Windsor, for the support of which an Act of Assembly was passed in 1789, granting a sum of £400 sterling in perpetuity. The sum of £500 was granted to purchase the site of this college. The governor of the Province, the bishop of Nova Scotia, the chief justice, the

* For the materials of this chapter we are chiefly indebted to Dr. Robertson's History of the Mission of the Secession Church to Nova Scotia, etc.; Dr. Patterson's Memoir of Dr. MacGregor, and History of the County of Pictou; Dr. Akins' History of King's College, Windsor; manuscript letters in the collection of the Glasgow Colonial Society's correspondence; and manuscript minutes of the Synod of Nova Scotia.

provincial secretary, and the attorney and solicitor generals, for the time being, were constituted governors, with corporate powers to hold lands, and make statutes for the institution. A grant of £4,000 sterling was made by the British Parliament, to be devoted to the erection of the college buildings. In the year 1802 a royal charter was obtained, and the British Parliament gave for the support of the college £1,000 sterling, which was afterwards continued annually till 1834. By its charter King's College was empowered to grant degrees, and the governors were empowered to make statutes subject to the approval of the Archbishop of Canterbury, who was constituted patron.

It was hoped that the statutes would be of such a liberal character that the advantages of King's College would be available by all. But, according to one statute, no degree was to be conferred till the candidate had "subscribed the thirty-nine articles of the Church of England, and the three articles contained in the thirty-ninth canon of the Synod of London, held in the year of our Lord, 1603"; while the terms of another statute were the following:—"No member of the university shall frequent the Romish mass, or the meeting-houses of Presbyterians, Baptists, or Methodists, or the conventicles or places of worship of any other dissenters from the Church of England, or where divine service shall not be performed according to the liturgy of the Church of England, or shall be present at any seditious or rebellious meetings." King's College was thus constituted a denominational college for the benefit of Episcopalians, while the members of other churches were at once wronged and insulted. It is to the credit of Dr. Charles Inglis, the first bishop of Nova Scotia, that he opposed and protested against the enactment of the obnoxious statutes; but he was overborne by a majority of the governors, who even refused his request to have his protest pasted on the blank leaf of the statutes. He now appealed to

the Archbishop of Canterbury, who, in 1806, formally annulled the statutes and prepared a new and more liberal code, which, with some modifications, was adopted. The new code, however, through the influence of some of the governors, was not published till 1821; the old statutes were still enforced.

As King's College, at Windsor, was practically closed against all but Episcopalians, it became necessary to make some provision for the higher education of the conscientious members of other churches. For this purpose a movement was originated in Pictou by Dr. Thomas McCulloch. Soon after his arrival in Nova Scotia he had opened a school of a high class; and, in 1811, had received a Government appointment, as grammar school teacher, with a salary of £100. But he had previously projected the establishment of a college, and now the idea was revived, and, under his leadership, a society was formed, funds subscribed, and an Act of Incorporation obtained for the Pictou Academy of which he was elected president. It was intended by its founders that the Academy should be undenominational, but, in opposition to their wishes, it was required by their charter that the trustees and teachers should belong either to the Church of England or the Presbyterian Church. The first classes of Pictou Academy were opened towards the close of 1817, and were attended by twenty-three students, a large number of whom afterwards became ministers in the Presbyterian Church. Dr. McCulloch was the chief teacher; he taught logic, moral and natural philosophy, and also, at the request of the Synod of Nova Scotia, gave instructions in Hebrew and theology; while at the same time he continued in charge of the congregation of Pictou. Instructions in mathematics and classics were given by the Rev. John McKinlay, who succeeded Dr. McCulloch as master of the grammar school, and who devoted part of his time to this work.

The trustees having collected £1,000 for the erection of college buildings, but, finding this sum insufficient, they, in 1818, petitioned Lord Dalhousie, the Governor of the Province, to recommend a grant of money from the public funds to assist them in building, and for such other purposes as might be necessary in establishing the academy. In compliance with their petition, he sent to the Assembly the following recommendation:—"The institution of an academy at Pictou appears to me to promise advantages of education, highly favourable to the whole eastern part of this Province, and I therefore recommend the accompanying petition of the trustees of that academy to your favourable consideration." The Assembly, which consisted of representatives chosen by the people, by an almost unanimous vote, resolved to grant £500 "to be drawn by the trustees, as soon as they had expended the £1,000 raised by private contribution." But the Council, which consisted of nominees of the Crown, influenced, it is said, by the friends of King's College, refused to concur in this resolution. In the following year, however, the grant was sanctioned both by the Assembly and the Council.

In the year 1819 another application was addressed to Lord Dalhousie on behalf of Pictou Academy, by the trustees, who now petitioned that it should be transformed into a college, having the power of conferring degrees. This application he flatly refused. In order to understand the grounds of his refusal it will be necessary to refer to the origin of Dalhousie College in Halifax, which he was chiefly instrumental in founding. The means of establishing this college were partly obtained from what was called the Castine Fund. During the war of 1812-14 the British had captured Castine, on the coast of Maine; and, while they retained possession of it, had collected the import and export duties, which amounted to several thousand pounds. A portion of the fund, thus

obtained, was appropriated to the erection of a college in Halifax, on the recommendation of Lord Dalhousie, who was dissatisfied with the exclusive policy of the governors of King's College, and thought it desirable to have a college, similar to those of Glasgow and Edinburgh, established in Halifax; whilst he considered that in the general interests of education it was best that Pictou Academy should remain "a school and nothing but a school," in which character he supposed it had been organised and incorporated. His refusal to sanction the transformation of Pictou Academy to a college is given in the following letter addressed to Edward Mortimer, Esq., of Pictou :—

HALIFAX, 12th March, 1819.

MY DEAR SIR,—I think it more satisfactory to express to you (and the gentlemen who presented to me with you the memorial for the Pictou Academy) my sentiments in writing than to do so personally. I am inclined to this the more that my opinion is without any doubt upon the proposal made. The ground on which your memorial is founded is precisely that on which I have already recommended to his Majesty's ministers the institution of a college in Halifax. This has already been decided, and considerable sums appropriated by the Prince Regent. Entirely agreeing with you on the wants of the Province in respect to the higher branches of education, I, at the same time, most decidedly differ with you in thinking Pictou the proper place for that institution which is wanted. I have expressed my full approbation and consent to the establishment of an academy for the education of the youth of the eastern part of the Province; but then I have gone to the extent of what is wanted, or even of all that could be useful. This memorial is indeed a stride to what I was not prepared to think was aimed. A college in Halifax, the capital of the Province, I do think an institution highly desirable, but not so in a distant corner of it as Pictou. I must, therefore, candidly express to you these my sentiments; and that it will be my duty to oppose the extension of your institution at Pictou beyond what was

originally proposed, that of an academy. If you desire any further communication on this subject, I shall be at all times happy to see you and the other trustees.*

I am, my dear sir, etc.,

DALHOUSIE.

The same year (1819) in which application was made to Lord Dalhousie to have Pictou Academy transformed into a college, Messrs. MacGregor and Ross were appointed by the Synod of Nova Scotia "to draw up a memorial, which the Governor of this Province shall be requested to transmit to his Majesty, soliciting his Majesty's countenance and aid to the Presbyterian Church of Nova Scotia." Either in this or another memorial special aid was asked for the purpose of establishing a professorship of divinity in Pictou Academy. This application proved equally unsuccessful with that made to have Pictou Academy transformed into a college, as appears from the following minute of the synod which met in June, 1822:—"Dr. McCulloch stated that the committee appointed to memorialise his Majesty about aid in founding a professorship of Divinity in the Pictou Academy had done so, and that his Majesty had declined all such aid."†

But, although Pictou Academy failed to obtain pecuniary aid from his Majesty, grants for its support were made by the Legislative Council and Assembly. From the year 1820 to 1823 the sum of £1,300 was received, in compliance with yearly applications made by the trustees. An application was then made for a permanent endowment, which was

* On a copy of Lord Dalhousie's letter the following remarks were endorsed by Sir James Kempt, who became Governor of Nova Scotia in 1820:—"A similar application was made to me, shortly after my arrival in the Province, by Mr. Smith and Mr. Archibald, who presented to me a memorial from the trustees of the Pictou Academy; but as I entirely concur in the sentiments expressed by Lord Dalhousie in this, which I told them his lordship had left with me, I gave them no hope of receiving any support from me."

† MS. Minutes of Synod of Nova Scotia.

granted by the Assembly to the extent of £400 per annum; but the bill was rejected by the Council. In 1824 the Assembly again passed a bill for a permanent endowment, which was again rejected by the Council; but a grant of £400 for that year was agreed to by both houses. In the following year a bill for the removal of tests, a permanent endowment and the enlargement of powers, was referred to a committee of the Assembly, which presented a report favourable to the character and claims of the Pictou Academy, which the committee represented as a highly useful institution, adapted to the wants of the great majority of the people, and possessing decided advantages in many respects to students destined to the ministry in the Presbyterian and other Dissenting Churches. The committee also report that, as from the evidence before them, they are "obliged to believe that this institution will be attended by a class of persons, who, on various accounts, are, and will be, incapable of prosecuting their studies in King's College, Windsor, or in the institution of doubtful and uncertain stability in Halifax, they have deemed it their duty, under the clearest convictions of the invaluable benefits which education confers on a country, to recommend the Pictou Academy to the continued support and fostering care of the Assembly." They further recommend that the Pictou institution "should be empowered to grant honorary collegiate distinctions, and should have bestowed on it, with full exemption from all tests now required of its trustees, the name, distinctions and privileges of a college as known in Scotland;" and still further, that a permanent allowance of £400 yearly from the treasury should be made.

When this report was presented the usual grant of £400 was voted by the Assembly, and concurred in by the Council. A bill for a permanent grant of £400 a year was delayed till the session of 1826, when it was passed by the Assembly, but rejected in the Council by a majority of five against four.

Bishop Inglis* (son of the first bishop of Nova Scotia), who was a member of the Council, was one of the majority who voted against the bill. The action of the majority was justly deemed unfair and ungenerous, especially as King's College, which was designed to promote the interests of the Church of England, was receiving a permanent grant of £400 sterling yearly from the provincial treasury, £1,000 sterling yearly from the imperial parliament, and £500 each from the Society for the Promotion of Christian Knowledge and the Society for the Propagation of the Gospel, whose income was to a large extent derived from parliamentary grants. So unjust, ungenerous and impolitic did the action of the majority of the Council appear to the four members who voted in favour of the bill—Judge Stewart, Judge Haliburton, Mr. S. B. Robie, Master of the Rolls, and the Hon. Charles Morris, all Episcopalians—that they resolved to enter a protest, with reasons, against its rejection. Among their reasons for protesting were the following:—

“Because we think that the Dissenters in this Province, who compose more than four-fifths of its population, have entitled themselves to the favourable consideration of the Legislature, by their orderly, steady and loyal conduct, and the cheerful support which they have so long given to His Majesty's Government in Nova Scotia.

“Because we think that when £400 sterling have been annually paid for thirty-six years past, out of the revenue of this country, for the support of a college, which confines its academical honours to members of the Established Church, who pay but one-fifth of the revenue of this country, the Dissenters, who pay the other four-fifths, are entitled to at least an equal sum to support an institution, in which their children can derive the benefit of a liberal education.

* Bishop Inglis' own income, chiefly derived from public funds, was upwards of £2,000 sterling.

“Because we do not think that the objection, which has been made to the permanent establishment of such an institution in a remote part of the Province, as Pictou has been termed, ought to have any weight when the general wishes of the Dissenters have been expressed by their representatives in three successive sessions in the House of Assembly, in favour of that situation, where the great body of the Dissenters reside, and where, out of a population of 12,000 persons, not 100 members of the Established Church can be found.

“Because as members of the Established Church, we feel that the best interests of that Church will be consulted by manifesting a spirit of liberality to our fellow Christians who dissent from us; that even policy, independent of higher motives, dictates to us—a minority—the advantages of conciliating the Dissenters and showing to them that we feel that the Church of England has nothing to fear from the diffusion of knowledge.

“Because we value highly that harmony and good understanding, which, without the compromise of principle, has so long prevailed among Christians of all denominations in this Province; and we fear that the rejection of this Bill, while the annual allowance to the college at Windsor is continued, will excite a spirit of hostility to the Established Church among the Dissenters, which will seriously disturb the peace of the country; as upwards of thirty years experience has convinced all of us, who enter this protest, that every attempt to give or retain exclusive privileges to the Church of England has invariably operated to its disadvantage.”

Attempts were made in subsequent years to obtain a permanent endowment; but, in consequence of the opposition of the Council, these proved unavailing. Grants, however, continued to be made from time to time by the Legislature, and private contributions were obtained from friends of the academy. In the year 1826 Dr. McCulloch visited Scotland, and in various ways brought the position and claims of the

Pictou Academy before the Scottish public. His appeals were cordially responded to, especially by the United Secession Church. The students of the theological seminary of this church pledged themselves to raise £200, and succeeded in contributing more than double the amount. But the income of the academy from all sources proved inadequate to its wants; and in the course of years its friends became less energetic in their efforts to sustain it, while opposition continued and increased. A few ministers from the Church of Scotland took part with the Episcopalians in opposing the academy. It suffered, also, in consequence of political rivalries. Its friends belonged in general to the Liberal, and its opponents to the Tory party. As the result of all these causes the academy was greatly embarrassed in pecuniary matters, and the trustees became discouraged. In the year 1831 it was on the brink of ruin. Its character was then remodelled in such a manner as to impair its efficiency. Seven of the old trustees were to be retained, four others to be appointed by the Governor of the Province, and the Roman Catholic Bishop was to be another trustee. No theological class was to be taught in the academy. The sum of £400 a year was granted for ten years for its support. On the new board of trustees were two ministers of the Church of Scotland. There was now little harmony among the members of the board, and rapidly the institution became weaker and weaker. In 1838 Dr. McCulloch was induced to accept the position of Principal of Dalhousie College in Halifax, and resign his position as President of the Pictou Academy, to whose welfare his best energies had been devoted. The academy was shut up in 1842. It was afterwards remodelled, and became useful for the education of pupils in the branches usually taught in Grammar or High Schools.

We close this sketch of the history of the Pictou Academy by reproducing, from Dr. George Patterson's History of the

County of Pictou, a summary of the advantages which resulted from this institution.

“In the first place, it was the means of training a goodly number of men for stations of usefulness, both in Church and State, which they have filled in a highly creditable manner, many of whom could not otherwise have had more than a common school education. Among those who gave themselves to the Gospel ministry, we need only mention such men as John McLean, J. L. Murdoch, R. S. Patterson, John Campbell, Drs. Ross, McCulloch, MacGregor and Geddie. To law and politics it gave, among others, Sir T. D. Archibald, baron of the English Court of Exchequer; Judge Ritchie, now of the Supreme Court of Canada, lately Chief Justice of Newfoundland; A. G. Archibald, Governor of Nova Scotia; Judge Young of Charlottetown, P. E. I.; Judge Blanchard, George R. Young, etc., etc. Among its students who followed the healing art, we may mention Dr. W. A. Grant, Professor of Anatomy in Pennsylvania Medical College; and among scientific men, Dr. J. W. Dawson, Principal of McGill College, Montreal.

“Secondly. It largely advanced the cause of general education, and diffused a taste for literature and science. The number of men it educated, with their general influence, the schools that they taught, the popular scientific lectures of Dr. McCulloch, the general air which such an institution diffuses around it, and even the discussions to which it gave rise, made it the means of diffusing intelligence and a desire for knowledge, among all classes of the community, beyond any institution of its time, and we might almost say since. The illiberality of those who imposed tests upon it, in some measure limited its influence to Presbyterians. But persons of all denominations attended it, and by the discussions of which it was the subject, and in other ways, these bodies were excited to an interest in the same cause.

“Thirdly. It was in the contests of which it was the subject, that the equal rights of all classes to public education was secured. What sane man in our day would advocate the maintenance of only one institution, from which only one-fifth of the population should derive any benefit?

“Lastly. As we have seen, it was in the same contests that the movement began in which the Government of the country by irresponsible cliques was broken, and the Province secured the true force of representative institutions.”



CHAPTER III.

SYNOD OF NOVA SCOTIA, 1824-1834.—ADDITIONS TO THE SYNOD.—NOTICES OF REV. MESSRS. MCGILLIVRAY, MCLEAN, MURDOCH, PATTERSON, ROSS AND DUNBAR.—ATTEMPTS TO ORGANISE A BOARD OF DISSENTERS.—ITS OBJECTS.—NOTICES OF REV. MESSRS. SMITH, ROY, WADDEL AND J. MCCURDY.—ORGANISATION OF PRESBYTERY OF MIRAMICHI.—NOTICES OF REV. MESSRS. MCCABE, D. MCCURDY AND BAXTER.—STATISTICS.



IN the year 1824, and three following years, the first-fruits of the theological training in Pictou Academy were realised in the licensing, ordaining and settlement of six of the students. These were Messrs. Angus McGillivray, John McLean, John Logan Murdoch, R. S. Patterson, Hugh Ross and Hugh Dunbar. Two of these—Messrs. McGillivray and Ross—were natives of Scotland, the others were natives of Nova Scotia. The first four were licensed on the same day—the 8th June, 1824—by the Presbytery of Pictou. Of these, Mr. McGillivray was first settled in a pastoral charge; the three others—Messrs. McLean, Murdoch and Patterson—before accepting calls, proceeded to Scotland, where, after passing a creditable examination, they received the degree of A.M. from the University of Glasgow.

The pastoral charge to which Mr. McGillivray was ordained was that of the Upper Settlement, East River, which formerly belonged to Dr. MacGregor's congregation, but which now became a separate charge. Mr. McGillivray was born in Inverness-shire on the 25th December, 1792, and came to

Nova Scotia in 1805. His ordination and induction to the charge of the Upper Settlement took place on the 1st September, 1824. For the long period of forty years he continued to labour, amidst great discouragements, but with great fidelity. In 1864, he tendered his resignation, which was accepted. On this occasion the people of his charge gave expression to their feelings of sincere regard for the aged minister who had so long laboured among them. He died on the 20th July, 1869, in the seventy-seventh year of his age, and forty-fifth of his ministry.*

Having returned from Scotland, Messrs. McLean, Murdoch and Patterson were settled in pastoral charges; one in New Brunswick, another in Nova Scotia, and the third in Prince Edward Island. Mr. McLean was ordained in 1825, and sent to New Brunswick to visit the Presbyterians around the Bay of Chaleurs. His services there proved acceptable, and the people of Restigouche took steps to give him a call; but returning southwards, he preached at Richibucto, where a call was given to him, which he accepted. He was inducted to the charge of Richibucto on the 19th August, 1826. During his ministry here, which was only of brief duration, he was distinguished as an eloquent preacher and a zealous missionary: he took a deep interest also in Sabbath-school work, and was an earnest advocate of the cause of temperance. His constitution was never robust: in 1830 his health gave way, and his life was despaired of; but he so far recovered, that he ventured on a journey to the Southern States, which proved beneficial. In 1832 he resumed his labours, but in the following year his health again gave way, and he now felt it to be his duty to resign his charge. He returned to Nova Scotia, and opened a private academy in Halifax, which he conducted with success for two years; but, overcome with disease, he removed to Pictou, where he lingered for a few months, and then fell asleep in Jesus on the 20th January, 1837, in the thirty-seventh year

* *Home and Foreign Record*, September, 1869.

of his age. The memory of his brief, earnest and successful labours is still affectionately cherished, both in New Brunswick and Nova Scotia.*

Mr. Murdoch was settled in Windsor, Nova Scotia. His congregation was scattered over a large tract of country, including Windsor, Newport, Kempt, Ardoise Hill and St. Croix. These places had formerly enjoyed the services of Messrs. Murdoch (the first settled Presbyterian minister in the Province), Gilmore, Munroe, Wilson, Cassel and Spratt. At first Mr. Murdoch had much to discourage him, but as the result of his arduous and faithful labours difficulties were surmounted, and the interests of Presbyterianism revived. Churches were erected in Newport, Windsor, Kempt and St. Croix. In the course of years Newport was organised as a separate congregation, and Mr. Murdoch's labours were now reduced to narrower limits, but were carried on with undiminished vigour until he began to be troubled with a nervous affection, which rendered it necessary for him to obtain a colleague. In conjunction with his colleague he continued for some time to take the oversight of the congregation, and then resigned his charge, but never ceased to take the deepest interest in the welfare of the Church. He died on the 23rd July, 1873, in the seventy-fourth year of his age, and when he had well-nigh reached the fiftieth year of his ministry. He was greatly beloved by his people, and greatly respected by members of other congregations. In regard to the transaction of business in the courts of the Church it is said that he was sagacious in counsel, and that to him the Church is largely indebted for the formation of the Domestic Mission, afterwards known as the Home Mission, which has done much to strengthen its position.†

* *Christian Instructor*, January and February, 1857.

† Year Book, 1875. *Home and Foreign Mission Record*, September, 1873.

Of the first six students of Pictou Academy who were ordained to pastoral charges in the Eastern Provinces, Mr. Patterson was spared to labour the longest in the Church. His death occurred so late as the 16th September, 1882, when he had reached the advanced age of eighty-two, and had been fifty-six years in the ministry. Bedeque, in Prince Edward Island, was the scene of his long-continued labours. On the 8th November, 1825, he received a call to the congregation there, which he accepted; his ordination took place on the 22nd March, 1826. It is said that in Bedeque, at the time of his settlement, there was not a wagon in the parish, or a mile of road on which to run one. The surrounding country was an almost unbroken forest; but he lived to see the wilderness a fruitful field inhabited by a dense population, and to witness the triumphs of steam communication by land and sea. His trials were many: his congregation was at first weak; and during the greater part of his ministry he did not receive more than three hundred dollars per annum of stipend, and only half the amount in money. He had, therefore, to labour with his hands on a farm or engage in teaching to assist in supporting his family. In his domestic circle he had peculiarly severe trials, resulting from successive strokes of bereavement. But amidst all his trials he was sustained and strengthened by the Master he served, and was greatly prospered in his work. When financial difficulties were surmounted, he devoted himself more exclusively to ministerial work and theological studies, and did much to promote the interests of education and the cause of temperance. Till his eightieth year he continued to discharge the duties of the ministry with unabated zeal. In 1880 he had a serious illness, from which he recovered; but at last his strength gave way, and he passed from earth full of years, strong in faith and rejoicing in hope. His mortal remains were followed to their last resting-place by an immense company of people of all denominations, and with

many tears and tokens of respect. Among those who took part in the funeral services was his life-long friend Dr. William McCulloch (son of Dr. Thomas McCulloch), who delivered on the occasion a touching and appropriate address.*

Mr. Ross was a native of Inverness-shire, born in 1797, and came to Nova Scotia with his father in 1813. For some time he remained in a mercantile house in Halifax, then removed to Pictou and studied in the academy. After the completion of his studies he was licensed and ordained as an evangelist, and spent some time in Cape Breton. He then received a call to Tatamagouche and New Annan, to the charge of which he was inducted in 1827. Here he continued till 1840, when differences having arisen between him and his congregation, he was released from his charge. He then joined the Synod of the Church of Scotland, and in this connection became pastor of Georgetown and Murray Harbour in Prince Edward Island. When the disruption took place, he gave in his adherence to the Free Church, but afterwards rejoined the Synod of Nova Scotia, with which he was originally connected. He died suddenly of heart disease, on the 1st December, 1858. He was a man of good talents, of kindly disposition, and was a clear, and forcible preacher of the Gospel, both in English and Gaelic.†

Mr. Dunbar was a native of Nova Scotia, and like Mr. Ross, laboured for some time as an evangelist in Cape Breton, where efforts were made to secure his services permanently; his ability as a Gaelic preacher being highly appreciated. But he received and accepted a call to Cavendish and New London, in Prince Edward Island. These places had formerly been under the pastoral care of the Rev. John Keir, but they were

* Of Mr. Patterson's life and labours an interesting sketch, of which we have made use, is given in the *Maritime Presbyterian* of November and December, 1882.

† *Christian Instructor*, January, 1859.

erected into a separate charge, to the pastorate of which Mr. Dunbar was inducted on the 21st March, 1827. For some time everything went on satisfactorily; the attachment between pastor and people was mutual, and the congregation seemed to prosper. But difficulties arose in consequence of jealousies between the English and Gaelic speaking people, and other causes. Mr. Dunbar, therefore, tendered his resignation on the 15th June, 1835, which was accepted by the Presbytery of Prince Edward Island. He was afterwards engaged in teaching in Springfield, Prince Edward Island; but also preached regularly to the Presbyterians among whom he resided. He was a faithful defender of evangelical truth, and in private life greatly esteemed. He died on the 3rd December, 1857.*

During the years in which the six ministers, trained in Pictou Academy, of whom notices have been given, were settled as pastors of congregations, the Synod of Nova Scotia was making efforts to obtain the co-operation of other churches in securing equal rights with the Church of England in matters civil and ecclesiastical. In Nova Scotia the Church of England received annually thousands of pounds from public funds for the support of its bishops and clergy, and of the professors in King's College; and also enjoyed exceptional privileges in the matters of church property and the celebration of marriages. This was unfair, especially as the adherents of this church constituted but a small proportion of the Protestant population. Other churches received but little countenance from the Government of the country.

Such being the state of affairs, an overture was introduced into the synod in June, 1825, to the effect that means should be employed to form, in the Province, a board of different denominations similar to the board of the three denominations in England which aimed at securing equal rights for all churches. The overture was unanimously approved, and the

* *Home and Foreign Record*, January, 1858.

commission of synod was authorised to correspond on the subject with the other denominations. At the meeting of synod, in June, 1826, the commission reported, and letters were read from the Methodist and Baptist churches respecting a Dissenting Board—that of the Baptist church cordially approving of its formation. A committee was then appointed to draw up a summary of objects to be obtained by means of a Dissenting Board. This committee brought in a report in which the objects of the board were thus defined:—

“Whereas all his Majesty’s loyal subjects ought to have their civil rights upon the same footing, and whereas at present the Dissenters in this Province are deprived of several rights, which are enjoyed by their fellow subjects who are in connection with the Church of England, it is expedient that a standing Board of Dissenters be formed consisting of delegates from the different Dissenting denominations, whose duty it shall be to apply to the legislature to obtain their rights, and to guard against future encroachments; and that the attention of the board be directed to the following objects:—1st. The right of marrying by license, without proclamation of banns; 2nd. The right of congregations to hold real estate, so far at least as regards places of public worship and glebes; 3rd. The right to enjoy a proportional share of whatever money is granted by the British Parliament for the support of the Gospel in this Province; 4th. That admissibility to be trustees in the Pictou Academy be extended to Dissenters of all denominations.” This report was received and adopted, and the commission was instructed to endeavour to effect the formation of a board for the attainment of as many of these objects as possible.*

In the year 1829 and following year two ministers arrived in Nova Scotia, who were natives of Scotland and who were educated and licensed there. These were the Rev. James Smith

* MS. minutes of synod.

(afterwards Dr. Smith), and the Rev. Daniel Roy (afterwards Dr. Roy). Mr. Smith was a native of Methven, Perthshire. He studied in Glasgow College, and in the Divinity Hall under Professor Paxton, and was licensed to preach the Gospel in 1824. In 1829 he was sent as a missionary to Nova Scotia, and on the 23rd June, 1830, was ordained to the pastoral charge of the congregation in Stewiacke, which had long enjoyed the ministry of the Rev. Hugh Graham. Under Mr. Smith's ministry the congregation grew and prospered. Being greatly distinguished for learning and aptitude to teach, he was appointed Professor of Biblical Literature and Oriental Languages, in the Divinity Hall of the Nova Scotia Synod. After the union of that body with the Free Church of Nova Scotia in 1860, he discharged the duties of Professor of Biblical Criticism and Exegesis in the Divinity Hall, Halifax. He retained at the same time the pastoral oversight of the congregation of Stewiacke. He died on the 17th May, 1871, greatly esteemed and revered for piety and learning.

Mr. Roy was a native of Kinkell, Perthshire, born in the year 1791. He studied Divinity at Selkirk under Dr. Lawson, and was licensed to preach in 1820. He came to Nova Scotia in 1830, and received a call to the congregation of East River, left vacant by the death of Dr. MacGregor. He accepted the call, and was ordained in 1831 as its pastor. The formation of new charges within and around the limits of his charge naturally diminished the resources of the parent congregation, which, nevertheless, under his fostering care, continued to prosper. To the cause of common school education, and that of temperance he rendered valuable services, the memory of which is gratefully cherished. He died on the 5th August, 1873, in the eighty-third year of his age and forty-third of his ministry.

Within three years after the arrival from Scotland of Messrs. Smith and Roy, there were added to the Synod of Nova Scotia five ministers who received their training in the Pictou Aca-

demy. These were the Rev. James Waddel, the Rev. John McCurdy, the Rev. Daniel McCurdy, the Rev. Anthony McCabe, and the Rev. John I. Baxter. Mr. Waddel was a son of the Rev. John Waddel, of Truro, where he was born in 1805. He was licensed to preach in June, 1830, and ordained at Pictou in July, 1831. In May of the following year he was inducted to the pastoral charge of New Mills and Bathurst, on the Bay of Chaleurs, New Brunswick. Here he remained for two years and then removed to Prince Edward Island, where he was for seven years Principal of the Central Academy, Charlottetown. In 1844, he was inducted to the pastoral charge of River John, where he remained till 1858. He afterwards became pastor of the congregation at Sheet Harbour, the charge of which he resigned in 1868. He died on the 21st March, 1870, in the sixty-sixth year of his age. He was an accomplished scholar and zealous self-denying minister of the Gospel. He was also an earnest advocate of the temperance cause, and took a deep interest in the missions of the Church.

Mr. John McCurdy (afterwards Dr. McCurdy) was born at Onslow, in 1808, and was licensed in 1831. For some time he preached in Halifax to a small congregation, which was afterwards organised as Poplar Grove Church. He was then transferred to Chatham, on the Miramichi River, New Brunswick, where he supplied the pulpit left vacant by the death of Mr. Thomson, whose daughter he afterwards married. Within a few weeks he received a call, and was ordained to the charge of the congregation of Chatham, of which he remained pastor till his death, which occurred on the 1st January, 1868. The following testimony to his high character and valuable services is contained in a minute of the Synod of the Lower Provinces at its meeting in 1868:—"He was a faithful and indefatigable labourer in the Master's vineyard, and in the discharge of his duty secured the affection and respect of his congregation, while he also sustained the dignity of his position, and the

honour of the church with which he was connected. Mr. McCurdy's situation, though in some respects desirable, had disadvantages of a serious nature. The difficulties referred to arose from the isolated position of his congregation, which deprived him of the privilege of fraternal intercourse with his ministerial brethren. It was impossible to consult with them in circumstances in which all feel the preciousness of the counsel of an experienced fellow-labourer. He could seldom meet his brethren in presbytery; and having thus few opportunities of ministerial intercourse, he was thrown more than most of our ministers upon his own resources. He, however, maintained his position, preaching the truth and exercising discipline with such faithfulness and affection as secured the confidence and attachment of his congregation, and the Church at large."

When Messrs. McCurdy and Waddel were settled in New Brunswick there was no presbytery in that province in connection with the Synod of Nova Scotia, but when the synod met in June, 1832, it was resolved that their congregations and that of Mr. McLean, in Richibucto, should be separated from the Presbytery of Pictou, and formed into a new presbytery which was called the Presbytery of Miramichi. During the following year this presbytery was increased by the addition of the Rev. A. F. McCabe, who was inducted to the pastoral charge of the congregations of New Carlisle and New Richmond, on the northern, or Canadian, side of the Bay of Chaleurs. But his connection with this charge was only of short continuance; the pastoral tie was dissolved in 1835. In consequence of his departure, and of the removal of Mr. McLean to Halifax, and of Mr. Waddel to Prince Edward Island, Mr. McCurdy was left the only minister of the Presbytery of Miramichi, which therefore ceased to exist as a separate organisation.

Mr. Daniel McCurdy, elder brother of the minister of

Chatham, became pastor of the congregation of Murray Harbour, King's County, Prince Edward Island, to the charge of which he was admitted on the 21st March, 1832. At the end of two years he tendered his resignation, which was accepted. He then removed to New Brunswick, where he was occupied as a teacher, and also as a missionary. At Nashwaak, where he preached regularly for nearly two years, he laid the foundation of a congregation, which afterwards obtained a minister from the Church of Scotland. Leaving New Brunswick he laboured for some years at Wallace River in Nova Scotia, and then removed to Upper Canada, where he accepted a call to Amherst Island, Bay of Quinté. Resigning this charge in 1853, he returned to Nova Scotia and resumed his labours at Wallace River and other places. About the year 1866 he was constrained by ill-health to retire from the more active duties of missionary life, and took up his residence in the city of Halifax, where he died on the 9th January, 1873, in the sixty-seventh year of his age. He was an able and good man, and proved himself an earnest labourer and devoted worker in every part of the Lord's vineyard where an opening for his services was furnished.

Mr. Baxter was a native of Scotland, and, when a young man, came with his parents to Nova Scotia. In May, 1832, he was ordained to the pastoral charge of the congregation of Onslow. Here, for more than half a century, he has lived and laboured in his Master's service. He is one of the few ministers who have been permitted to enjoy the jubilee celebration of their pastorates. In connection with the celebration of the fiftieth year of his labours in the ministry, in 1882, special mention was made of three important measures with which his name deserves to be associated—the foreign mission work, the inquiry into the state of religion, and colportage. Mr. Baxter still survives, a venerable representative of the older

race of ministers who, amidst many difficulties, did good service in their day and generation.*

We have now brought down the history of the Presbyterian Church of Nova Scotia to the year 1834. In this year the number of ministers on the roll of the synod, as far as we have ascertained, was thirty-one.† Of these there were four in New Brunswick and the northern side of the Bay of Chaleurs—Mr. McLean, of Richibucto; Mr. McCurdy, of Chatham; Mr. Waddel, of Bathurst, and Mr. McCabe, of New Carlisle and New Richmond. There were six in Prince Edward Island—Mr. Keir, of Princeton; Mr. Douglas, of St. Peter's; Mr. MacGregor, of Richmond Bay; Mr. Patterson, of Bedeque; Mr. Dunbar, of New London, and Mr. D. McCurdy, of Murray Harbour. There was one—Mr. Miller, in Mabou—in Cape Breton. The remaining twenty were in the peninsula of Nova Scotia. These were Mr. Brown, of Londonderry; Mr. Waddel, of Truro; Mr. Baxter, of Onslow; Mr. Crowe, of Douglas; Mr. Sprott, of Musquodoboit; Mr. Kerr, of Economy; Mr. Smith, of Stewiacke; Mr. Roy, of East River; Mr. Ross, of West River; Mr. Mitchell, of River John; Mr. Patrick, of Merigomish; Mr. Trotter, of Antigonish; Mr. Lewis, of St. Mary's; Mr. McKinlay, of Pictou; Mr. McGillivray, of the Upper Settlement, East River; Mr. Ross, of Tatamagouche; Mr. Blackwood, of Upper Shubenacadie; Mr. Murdoch, of Windsor; Dr. McCulloch, of the Pictou Academy, and Mr. Robson, synod clerk. Of the whole number, there were only nine who were members of the synod, when it was organised in 1817. The remaining ten members of the original synod had either been removed by death, resigned their charges, or withdrawn from connection with the synod. In subsequent

* *Maritime Presbyterian*, September, 1882.

† Besides the ministers on the roll, there were a few probationers connected with the synod.

years the synod made slow but steady progress; while other Presbyterian bodies, more recently organised, were also making progress in the Eastern Provinces. In the year 1860, when it was united with the Free Church of Nova Scotia, there were forty ministers on its roll, besides probationers and missionaries in the home and foreign fields. At that time the Rev. Thomas S. Crowe was the only surviving minister of the original Synod of Nova Scotia.



CHAPTER IV.

THE CHURCH OF SCOTLAND IN THE EASTERN PROVINCES, 1817-1825.—NOTICES OF DR. GEO. BURNS AND DR. A. MCLEAN, IN NEW BRUNSWICK; OF REV. D. A. FRASER, JOHN MARTIN, HUGH MCLEOD AND K. J. MACKENZIE, IN NOVA SCOTIA; AND OF REV. JOHN MCLENNAN, IN PRINCE EDWARD ISLAND.—NOTICE OF THE LABOURS OF REV. DONALD McDONALD.



HAVING traced the progress of the Synod of Nova Scotia from the time of its organisation in 1817 to the year 1834, we now turn to the Church of Scotland in the Eastern Provinces during the same period. It has already been mentioned that a few ministers of this Church became members of the Synod of Nova Scotia in 1817. All, however, who had come to the Eastern Provinces did not join it, and those who came afterwards remained separate and without any permanent presbyterial organisation until the year 1833, when the Presbytery of New Brunswick and the Synod of Nova Scotia, in connection with the Church of Scotland, were organised.

The establishment of the Glasgow Colonial Society in 1825 constitutes an important era in the history of the Church of Scotland in all the Provinces of the Dominion. Previous to this time few of its ministers came to these Provinces; but afterwards, through the instrumentality of the Glasgow society, they came in larger numbers. In the present chapter we propose to give an account of those ministers who came to the Eastern Provinces from 1817 till the formation of the society in 1825. Two came to New Brunswick, four to Nova Scotia, and one to Prince Edward Island.

The ministers who came to New Brunswick were Dr. George Burns and the Rev. (afterwards Dr.) Alexander McLean. Dr. Burns was a native of Borrowstonness. He was born on the 12th October, 1790, and was the youngest of a family of twelve, six of whom lived to be upwards of eighty years old. His father, Mr. John Burns, was a surveyor of customs. Four of the sons became ministers of the Church of Scotland. These were the Rev. James Burns, minister of Brechin; the Rev. William Burns, the "pastor of Kilsyth"; Dr. Robert Burns, minister of Paisley and afterwards minister of Knox Church and Professor in Knox College, Toronto, and Dr. George Burns, who came to New Brunswick.

Dr. George Burns was educated at the University of Edinburgh, licensed in 1812 by the Presbytery of Linlithgow, and ordained in 1816 by the Presbytery of Aberdeen. At the early age of twenty-six he received the degree of Doctor of Divinity from the University of St. Andrews. In 1817 he came to New Brunswick to undertake the charge of St. Andrew's Church in St. John. This city had been settled by Loyalists from the American colonies, at the close of the revolutionary war; a considerable number of these were Scotchmen. In 1816 a church had been erected, with some assistance from Government, for the use of the inhabitants who adhered to the Church of Scotland; it was opened for public worship, by Dr. Burns, on the 25th of May, 1817.

For seven years after his arrival in St. John Dr. Burns was the only settled minister of the Church of Scotland in the Province of New Brunswick. Under his pastoral care the congregation in St. John became large and influential. By missionary tours throughout the province he endeavoured to promote the cause of Christ; and, when on a visit to Scotland in 1826, he made effective appeals there on behalf of the Scottish colonists in British America. While pastor of St. Andrew's Church he published a volume of lectures and

sermons, some of which were republished in Scotland. He was also the author of *Prayers for the Closet and Family*, a treatise on baptism, and a view of the principles and forms of the Church of Scotland as by law established. Respecting his ministry in New Brunswick the Rev. Mr. Sprott, minister of the Established Church of North Berwick, whose father was a member of the Synod of Nova Scotia, thus writes to the Rev. Dr. Hanna:—"There is no doubt that Dr. Burns' name occupies the most prominent place in connection with the history of the Scottish Church in New Brunswick. He not only ministered most acceptably to a very influential congregation in St. John, but made missionary tours through the Provinces, and was probably the first of Colonial ministers to publish sermons and prayers for the use of Scottish emigrants, to be read by laymen where there was no regular clergyman. I know that after nearly fifty years his name is held in great honour in that part of the world, and that his personal friends there always cherished the warmest feelings towards him. I may say that I have preached in his old church, and been intimate with several members of it, and that, as a Nova Scotian by birth, and the son of one of Dr. Burns' earliest friends, I have been in the way of hearing of him all my life."

Dr. Burns remained pastor of St. Andrew's Church, St. John, till 1831, when he returned to Scotland, and became minister of the Established Church in Tweedsmuir. At the Disruption, in 1843, he cast in his lot with the Free Church, and became minister of the Free Church congregation, Corstorphine, where he died at the advanced age of eighty-six, universally esteemed and respected.*

* Besides his brother, Dr. Robert Burns, several of his near relatives have been closely connected with the Presbyterian Church in the Dominion of Canada. One of his sons is an elder in Toronto. His nephew, Dr. R. F. Burns, is minister of Fort Massey Church, Halifax. For two years his nephew, Rev. W. C. Burns, rendered valuable service in Canada before going as a

The next minister from the Church of Scotland, who came to New Brunswick, was the Rev. Alexander McLean, D.D., who was settled in St. Andrews. This town is situated on Passamaquoddy Bay, which separates the sea-coast of the province from the State of Maine. It is the capital of the county of Charlotte. The early settlers in this neighbourhood were chiefly from Scotland and the North of Ireland. In St. Andrews an elegant and commodious church was erected in 1824,* chiefly by the contribution of about £5,000 by Christopher Scott, Esq., a wealthy merchant of the town. He was a brother of the extensive shipbuilders of Greenock, Scotland, and hence the church was called "Greenock Church." In the first report of the Glasgow Colonial Society (1826) occurs the following reference to Mr. Scott's liberality: "The Christian world in general, and the Church of Scotland in particular, are under deep obligations to Christopher Scott, Esq., of St. Andrews, New Brunswick, for the disinterested zeal which he has displayed in the erection, at a very large personal expense, of a most elegant and commodious place of worship, and the liberality, unexampled perhaps in modern times, with which he has given over the property absolutely to the Kirk Session, as trustees for the behoof of the congregation, on the very reasonable condition that they shall, with all convenient speed, provide a house for the residence of the minister." Commissioners, residing in Scotland, were authorised by the congregation to select a minister for them, and their choice fell on the Rev. Alexander McLean of Rothesay, who was the first pastor of "Greenock Church." He remained in charge of the congregation from 1824 till 1843, when he missionary to China; and another nephew, Dr. Burns of Kirkliston, supplied, for several months, the pulpit of Côté Street Church, Montreal, and afterwards visited this country as a deputy from the Free Church of Scotland.

* According to the census of this year the population of New Brunswick was 74,176

returned to Scotland. There he received a presentation to the parish of Kiltearn, where he ministered till his death in 1874. While pastor in St. Andrews he took an active part in Sabbath school and mission work. His knowledge of both English and Gaelic gave him great advantages in the wide mission field which he traversed beyond the range of his own congregation. When the Presbytery of New Brunswick was organised, in 1833, he was elected its first moderator. He was at that time the longest settled minister in the Church of Scotland in New Brunswick, Dr. Burns of St. John having returned to Scotland in 1831.

The four ministers of the Church of Scotland who came to Nova Scotia during the years 1817-1825 were the Rev. Donald Allan Fraser, the Rev. John Martin, the Rev. Hugh McLeod, and the Rev. Kenneth John Mackenzie. Mr. Fraser was a native of the Island of Mull, where his father was parish minister. In early life he enjoyed the advantages of a liberal and religious education. After passing through a regular course in arts and theology, he was licensed to preach the Gospel, and in the year 1814 was ordained by the Presbytery of Mull. About this time petitions were sent to Scotland from Pictou, for Gaelic ministers, and thither, in the course of events, Mr. Fraser was led to direct his steps. In the year 1817 he took up his abode in the county of Pictou, in a humble log cabin, amidst the thick forests of McLennan's Mountain. Here there was a settlement of Highlanders, who welcomed him as an eloquent Gaelic preacher, and also as a minister of the Church of Scotland. There was another settlement at Fraser's Mountain, about six miles distant, and within two miles of where New Glasgow now stands. Of both settlements Mr. Fraser undertook the pastoral charge, and also officiated occasionally in Blue Mountain and other places. He, moreover, visited in succession almost every Gaelic settlement from St. Mary's to Wallace, and from

Salmon River to Merigomish; and extended his visits to Prince Edward Island and the Island of Cape Breton. In 1837 he demitted his charge in the county of Pictou, removed to Lunenburg, and became pastor of the congregation in which Messrs. Comingoe and Moschell had previously officiated. Here he remained till 1842, when he went to St. John's, Newfoundland, where he established St. Andrew's Church, in connection with the Church of Scotland. He was the first Presbyterian minister settled in Newfoundland. He died at St. John's in 1845, in the fifty-second year of his age, and thirty-first of his ministry. He is described by a member of his congregation as a man of rare gifts, great natural abilities, enriched with the peculiar learning of his profession, and with a keen relish for the classical beauties of ancient and modern writers; and who, in discharging the solemn duties of his office, never failed to enforce the truths and precepts of Christianity.*

Mr. Martin was a native of Scotland, born in the year 1790. He had been originally connected with the Reformed Presbyterian Church, but had joined the Church of Scotland. He was licensed by the Presbytery of Edinburgh, and was ordained by the Presbytery of Hamilton on the 31st July, 1821. In the same year he came to Halifax to undertake the pastoral charge of St. Andrew's Church in that city. The congregation of St. Andrew's had been previously connected with the Relief Synod of Scotland, having been organised in 1818 by the Rev. Henry Patterson, who had been sent out by that synod in compliance with a petition from a number of Presbyterians in Halifax. Mr. Patterson remained only a few months and was succeeded by another Relief minister, the Rev. Thomas G. McInnis, who remained till the beginning of 1820. On his departure the congregation was left destitute till the month of October, when Mr. John Burns, a licentiate

* Sketch by Rev. Mr. Martin, quoted in Tocque's Newfoundland, p. 602.

of the Church of Scotland, who had arrived in Halifax, was invited to preach. He accepted the invitation; but, not being ordained, he could not dispense the ordinances of baptism and the Lord's Supper; and, as there was no presbytery of the Church of Scotland in the Province to ordain him, he went to St. John, N. B., to ask advice from Dr. George Burns. Dr. Burns came to Halifax and endeavoured to persuade Dr. Gray and his assistant in St. Matthew's Church to join with him in ordaining Mr. Burns. This they declined to do. The congregation then formally resolved to connect itself with the Church of Scotland, and to adopt the name of St. Andrew's Church. Its first name was the Relief Church; but as there was no patronage in Nova Scotia from which relief was needed, the name was changed, in 1819, to the New Presbyterian Church, for which the name of St. Andrew's was substituted. In consequence of declining health Mr. Burns did not accept the call which the congregation had agreed to give him. Application was then made to the Church of Scotland, and the Rev. Sir Henry Moncrieff Wellwood, Dr. Thomas Davidson, and Dr. Andrew Thomson were appointed commissioners to select a pastor. They selected Mr. Martin, who came to Halifax and entered at once upon the charge of St. Andrew's Church, of which he remained pastor till the year 1856, when, in consequence of declining health, he resigned the charge of the congregation. Mr. Martin proved himself to be an earnest worker in his own congregation and beyond its limits. No one was more indefatigable in visiting destitute localities and fostering new congregations. He was also a ready and voluminous writer. He edited the *Halifax Guardian* and afterwards the *Monthly Record*, and wrote numerous letters to the Glasgow Colonial Society, which are replete with information respecting the state of the churches in the Eastern Provinces. When he retired from the charge of St. Andrew's Church, he felt unwilling to remain without definite employ-

ment, and accepted from the Colonial Committee of the Church of Scotland the position of Superintendent of Missions, the duties of which office he discharged till within three years of his death, which occurred on the 22nd of June, 1865, in the seventy-fifth year of his age. In the Report of the Colonial Committee of the Church of Scotland in 1865 his services are thus referred to: "Throughout a long life the ardour of his attachment to the parent Church was balanced by his unswerving constancy, and crowned by a measure of professional activity which may be justly characterized as prodigious. Undeterred by any distance of place, or by any inconvenience of time, he was incessantly employed about his Great Father's business. Of few men since the days of the chiefest apostle could it more truly be said than of John Martin that he was 'instant in season, out of season.'" *

Mr. McLeod came to Nova Scotia in the year 1822. The special sphere of his labours was Salt Springs and Gairloch, in the western part of the county of Pictou. But his labours were also extended northwards to Roger's Hill and Cape John, the settlers in which had come from Sutherlandshire and the Western Isles. Troubles arose between him and his congregation: the result was that, after remaining only a few years, he left Nova Scotia for Demerara, where he died in 1832.

Mr. McKenzie was a native of Stornoway, Scotland, came to Nova Scotia in 1824, and commenced his ministry in the town of Pictou. He was a man of distinguished ability, and an eloquent Gaelic preacher. He was cordially welcomed by the Highlanders of Pictou who sympathized with the Church of Scotland. In this town was the "Pictou Academy," at the head of which was Dr. Thomas McCulloch, who was also a man of distinguished ability. Both were keen controversialists,

* See Croil's Story of the Kirk in the Maritime Provinces, published in the *Presbyterian* of 1875, to which we are largely indebted for the materials of this and subsequent chapters.

and generally took opposite sides on ecclesiastical, educational and political questions. Each had warm friends and bitter enemies, and the memory of the conflicts between the opposing parties is still retained in the county of Pictou. Mr. McKenzie continued to officiate as pastor of the congregation in Pictou known as St. Andrew's Church till near his death, which occurred in 1838, in the thirty-ninth year of his age and fifteenth of his ministry. He was an influential correspondent of the Glasgow Colonial Society from the time of its institution. The circumstances and necessities of the Highlanders of Nova Scotia and other Eastern Provinces he brought to the notice of the directors of the society, and was successful in securing their sympathy and aid on behalf of the Gaelic-speaking colonists. From a notice of his death, which appeared in the *Pictou Observer*, we give the following extract: "To the cause of the Church of Scotland in this province the loss is irreparable. The circumstances in which he found her placed on his arrival in Pictou immediately called forth in her behalf the exercise of those eminent talents with which he was so richly endowed; and to the last hour of his life he continued to be as strenuous a champion of her rights as he was an enthusiastic admirer of her illustrious institutions. But in all the controversies into which these circumstances led him, his open, manly and generous opposition was the object of universal admiration; and he has gone down to the grave crowned with the respect of his very enemies." *

The minister of the Church of Scotland who came to settle in Prince Edward Island during the period, 1817-1825, was the Rev. John McLennan. In 1823 he arrived in the Island and became pastor of a congregation in Belfast,† situated on Orwell

* Quoted in the *Canadian Christian Examiner*, January, 1839.

† "Belfast.—This district may be said to include the villages of Great and Little Belfast, Orwell and Point Prime, with the settlements at Pinnette River, Flat River, Belle Creek, and Wood Islands. At the time the Island was taken from the French a few inhabitants were settled in the district, but from that

Bay, to the east of Charlottetown. In the beginning of the century the Rev. Mr. Urquhart, of the Church of Scotland, had laboured for two years in Prince Edward Island; and after that time several ministers of the Synod of Nova Scotia had been settled in its northern and western parts. In 1820 and 1821 the Island had been visited by Mr. Walter Johnstone, a member of the Church of Scotland, who was sent for the purpose of collecting information for the use of emigrants, and who, during his visit, endeavoured to establish Sabbath schools, laboured as a catechist, and collected a large amount of information respecting the religious as well as civil affairs of the Island, which he gave to the public in his "Travels" and "Letters," published in 1822 and 1823. Mr. Johnstone thus closes his survey of the religious affairs of the Island: "I have praised what I thought was praiseworthy, and censured what I thought was deserving of blame. And what are the reflections which ought to be made upon the whole? I think the following may be mentioned. That many of the Protestant settlers who have emigrated there, although they left a Christian country, in name at least, carried little religious knowledge along with them, or the means of attaining it after they emigrated, some of them not even a Bible, nor ability to read it; that, living so long without any means of instruction, there was nothing to be expected but that many vices would be indulged in, and evil habits contracted; that new accessions

period the lands remained unoccupied until the year 1803, when the late enterprising Earl of Selkirk arrived on the Island with 800 emigrants, whom he settled along the fronts of the townships that now [1833] contain these flourishing settlements. His Lordship brought his colony from the Highlands and Isles of Scotland, and by the convenience of the tenures under which he gave them lands, and by persevering industry on their part, these people have arrived at more comfort and happiness than they ever experienced before. The soil in this district is excellent; the population has increased in number with the accession of friends and relatives chiefly, and the natural increase of the first colonists, to nearly 4,000."—MacGregor's *British America*, I., p. 505. It is elsewhere stated that Lord Selkirk came to Prince Edward Island, not with, but soon after the 800 emigrants.

of emigrants are still repairing to the Island, who are not generally the religious part of society, and, therefore, not likely to stem, but rather to increase, the current of corruption; that those settlements among the Presbyterians who have preachers are but ill supplied with the Gospel, and many other settlements are not supplied at all; that the Highlanders who cannot read their own language, or understand the English, are truly in a pitiable condition; and, lastly, that it is the duty of every Christian Church, to the best of their ability, to lend their helping hand, but it must be more preëminently the duty of that Church, from under whose wings these people emigrated, to send them spiritual help, and to send it without delay, lest generation after generation follow one another to the chambers of death nearly as ignorant as the beasts that perish."

Mr. Johnstone also makes the following suggestions:—"That a society be formed for the express purpose of attending to the spiritual wants of the British Colonies in North America, or that some of the other societies take charge of this part of the Lord's vineyard; that the society send out a number of plain men of ordinary learning, but well fitted to communicate religious knowledge to children, to be employed as schoolmasters, several of whom ought to be able to speak Gaelic, and that the society send out a proper supply of school bibles, testaments and psalm books, some in Gaelic, and every other book needful for both Sabbath and week-day instruction."

A few years after his arrival in Prince Edward Island, Mr. McLennan wrote a letter to the Edinburgh Bible Society, from which we give extracts, in which a picture is presented similar to that given by Mr. Johnstone: "In both Provinces [Cape Breton and Prince Edward Island] a great proportion of the settlers are Roman Catholics; in Prince Edward Island, nearly the one-half; and in Cape Breton, in which I am not so well acquainted, I should think almost two-thirds: the number of Protestants in the former being, as the Attorney-General of

the Island informed me, about 18,000 or 19,000. There are ten clergymen of various denominations, viz., three Anti-burghers, three Methodists, two of the Church of England (which alone is here supported by the Government), one Baptist and myself, being the only one of the Church of Scotland. In some places where clergymen are settled a great many of the people can reap no benefit whatever from their ministrations, all that I have mentioned having not one word of Gaelic, except the Baptist preacher, and the great bulk of the people being poor, illiterate Highlanders, and consequently almost entire strangers to the English language. In other places where the ordinances of religion are dispensed the great majority of the people do not attend, even though they understand English ; that is, where the preacher does not happen to be of the same views or to hold the same religious opinions with themselves. There are many places so scattered and so thinly inhabited as to be unable to support a clergyman of any description ; and in such a case as this, which frequently occurs, the settlers are altogether destitute of religious instruction, so that although it might be supposed that the number of ministers we have among us would be nearly adequate at an average to the population, yet the truth is that the one-half of the people derive almost as little benefit from them as if there were none at all." *

Mr. McLennan continued to labour faithfully in Prince Edward Island till 1849, when he returned to Scotland, where he was inducted to the charge of the Gaelic Church, Cromarty, and afterwards of the parish of Kilchrennan. He died on the 11th February, 1852. During his pastorate in Prince Edward Island he took a deep interest in the spiritual welfare of the inhabitants of Cape Breton, through which, along with Mr. Fraser, he took a missionary tour, which will be afterwards noticed.

* Quoted in supplement to first report of the Glasgow Colonial Society, p. 21.

Besides the seven ministers of the Church of Scotland who came to the Eastern Provinces during the years 1817-1825, and of whom notices have been given in this chapter, there was yet another, who had been originally connected with this church; but who afterwards occupied a singular position and had a remarkable career in Cape Breton and Prince Edward Island. This was the Rev. Donald McDonald. He was a native of Perthshire, Scotland, born 1st January, 1783, educated at the University of St. Andrews, and ordained in 1816 by the Presbytery of Abertarff. He laboured as a missionary in the Highlands until 1824 when he came to Cape Breton. Here without any commission from any church he commenced to labour as an evangelist with great energy and zeal. For two years he remained in Cape Breton and then passed over to Prince Edward Island, where he prosecuted his evangelistic labours with unabated energy. Multitudes flocked to hear him in school-houses, in barns and in the open air. Before commencing his sermon he usually gave an introductory address, in which he noticed and commented on the national, political and religious questions of the day. "He would begin in a rather low conversational tone; but as he proceeded his voice would become stronger. Then the whole man would preach—tongue, countenance, eyes, feet, hands, body—all would grow eloquent. The audience would unconsciously become magnetized, convicted, and swayed at the speaker's will. Some would cry aloud, some would fall prostrate in terror, while others would clap their hands or drop down as if dead."

His converts he parcelled into congregations, for whom he had thirteen churches erected, of which he was the sole minister. It is said that he had the spiritual oversight of more than five thousand adherents, distinguished for their exemplary character. In every district he ordained elders to conduct services in the churches, among which he made his circuit

from Sabbath to Sabbath. Thus he continued to labour in Prince Edward Island for upwards of forty years. He died on the 25th February, 1867, in the eighty-fifth year of his age and fifty-first of his ministry. He was buried in Uigg, Murray Harbour Road Churchyard. His funeral, it is said, "was the largest ever witnessed in the colony. All classes united in paying the last tribute of respect to the honoured dead. The *cortege* numbered over three hundred and fifty sleighs. As the great procession moved down through the country, at the roadside and at the doors and windows of the houses might be seen old men weeping and women and children sobbing as if they had lost a father; and in the presence of a vast assemblage, near the church where his eloquent voice had so often melted listening thousands and where he had so often celebrated, at the yearly sacrament, the Saviour's death, the remains of the Rev. Donald McDonald were laid to rest. A costly monument marks the spot."*

* Croil's Story of the Kirk: Sketch of Mr. McDonald's life, contributed by Mr. John T. Mellish, in Campbell's History of Prince Edward Island, pp. 189-193.



CHAPTER V.

GLASGOW COLONIAL SOCIETY.—PREPARATORY MEETING IN 1824.—ORGANISATION IN 1825.—OBJECTS AND RULES OF THE SOCIETY.—DIFFERENT OPINIONS RESPECTING IT IN THE COLONIES.—MEMORIAL BY MINISTERS OF THE SYNOD OF NOVA SCOTIA AND REPLY.—WORK DONE BY THE SOCIETY.—NOTICE OF ITS FIRST PATRON, THE EARL OF DALHOUSIE.



THE number of ministers of the Church of Scotland who came to British America previous to 1825 was by no means proportionate to the resources of that church or the necessities of the colonial field. The largest number of Presbyterian ministers came from the comparatively small Secession churches, while the largest number of the Presbyterian people came from the Church of Scotland. But new life had recently been infused into the national church, and a missionary spirit was developed. The spiritual condition of the emigrants who had come to settle on this side of the Atlantic awakened special interest ; and efforts were made on their behalf. The first organised movement was made in the West of Scotland, by the Glasgow Colonial Society, which rendered effective service in the British colonies, and of which a brief notice may now be introduced.

In the month of April, 1824, a number of the ministers of the Synod of Glasgow and Ayr met, and nominated a Committee of Correspondence with the colonies. The result was that information was obtained and published, respecting the state of affairs in Canada, Nova Scotia, New Brunswick, and

Prince Edward Island, which deepened the impression previously entertained of the grievous want of the ordinary means of religious instruction in the Provinces. On the 15th April, 1825, a public meeting was held in the Trades' Hall, Glasgow, for the purpose of establishing a society in connection with the Church of Scotland "for promoting the moral and religious interests of the Scottish settlers in British North America." The chair was occupied by the Right Hon. the Earl of Dalhousie, Governor-General of British North America. The following resolution was unanimously adopted:—"That this meeting contemplate, with deep interest, the moral and religious wants of the Scottish settlers in many parts of British North America, and resolve that a society should be formed in this city and neighbourhood, with the view of promoting their improvement by means of ministers, catechists and schoolmasters, to be sent to them, and by such other means as may be found most expedient." A society was accordingly formed which assumed the name of "The Society (in connection with the Established Church of Scotland) for promoting the religious interests of Scottish settlers in British North America." Two rules of the society were the following:—"No minister shall be sent out under the patronage of the society who has not been licensed or ordained by one of the presbyteries of the Established Church, and no teacher or catechist who is not a communicant with the Established Church;" and—"The design of the society being to assist British settlers in the colonies to provide themselves with the means of religious improvement, the society shall not grant pecuniary aid, except there shall be first an application from the settlers themselves, or on their behalf, accompanied with an engagement on their part to such an extent as, in the peculiar circumstances of each case, may appear necessary to a majority of the directors."

The Earl of Dalhousie was elected patron of the society,

Kirkman Finlay, Esq., president, Mathew Montgomerie, Esq., treasurer, and the Rev. Dr. Scott, Rev. Dr. Robert Burns, and Rev. Matthew Leishman, secretaries. Vice-Presidents, representatives of districts, and a committee of directors were appointed consisting of a large number of influential clergymen and laymen. Among the list of secretaries in future years we find the names of Dr. David Welsh, Dr. Henderson of Glasgow, Rev. John Geddes, and Archibald Young, Esq. But, during the whole period of its existence, the chief work of the society devolved on Dr. Robert Burns, of Paisley, who was, according to Dr. Beith, "the very life and soul of the enterprise." Dr. Burns was at this time minister of St. George's Church, Paisley. At the Disruption in 1843 he cast in his lot with the Free Church. Soon afterwards he was sent as a delegate to the United States and British America, and became pastor of Knox Church, Toronto, in which he officiated till 1856, when he was appointed Professor of Evidences and Church History in Knox College. He died in Toronto in 1869, in the eighty-first year of his age and fifty-ninth of his ministry. He was a man of amazing activity; even in advanced old age his energy was indomitable. He was a faithful pastor, an able evangelical preacher, a voluminous author, and zealous philanthropist. His services as secretary of the Glasgow Colonial Society, and as minister and professor in Toronto, entitle him to be regarded as one of the chief fathers and founders of the Presbyterian Church in the Dominion. It may be added that to him Knox College is largely indebted for its extensive library. Within its archives are deposited the original manuscript minutes and correspondence of the Glasgow Colonial Society, which contain much valuable information respecting the early history of the Presbyterian Church in this land.

The organisation of the Glasgow Colonial Society was regarded with great satisfaction by the ministers and adherents of the Church of Scotland in the British American Pro-

vinces, and letters were also sent to the society by some ministers of the Secession Church, who welcomed the prospect of additional labourers in the colonial field. On the other hand fears were entertained by many ministers of the Synod of Nova Scotia that harm might result from the setting up of a separate church in the Eastern Provinces. They had laboured, and with great success, to unite all the Presbyterians in one body on a basis on which all could agree, whether belonging to the Established or Secession churches, and they thought that the union ought not to be disturbed by what would be regarded as a rival organisation. They suggested that the proper course to be adopted by the Glasgow Society would be to render such assistance as they could afford as an auxiliary to, or in union with, the Synod of Nova Scotia. In this way the energies of friends of the colonies were less likely to be wasted. They acknowledged the benevolent objects of the society; but deprecated its plan of operation as holding out a bounty upon the destruction of Presbyterian unity. A memorial dated August, 1825, exhibiting these views, signed by leading ministers of the synod, with supplementary remarks by Dr. McCulloch, was presented to the society. In these documents it was also alleged that the spiritual destitution of the Eastern Provinces had been exaggerated in the letters and petitions sent to the society, and published in its first annual report, in April, 1826.

In reply to the memorial and remarks the directors of the society issued a supplementary report, in which they disclaim all intention or desire to interfere with the ministers settled in the Eastern Provinces, or to disturb the unity of Presbyterians there. They say that they felt grateful for the exertions made by the brethren already in the field; they wished to strengthen their hands; and that it never occurred to them that the brethren of the Synod of Nova Scotia would assert an exclusive occupancy of the field. In justification of their establish-

ing a mission in connection with the Church of Scotland they allege that a very large proportion of the colonists, and more particularly of the later emigrants from the Highlands and Islands, belonged to the Established Church, to which, from habit as well as principle, they felt specially attached ; that there were in the colonies several congregations in connection with the Church of Scotland, which were in the habit of sending to Scotland for ministers ; and that it was desirable to have a society in connection with the Established Church through which applications for ministers might be made ; and, moreover, that Government aid, which was much needed, was more likely to be given through the medium of a publicly accredited society, having the confidence of the Established Church, and acting under the patronage of the Governor-General of the Provinces. In the supplementary report evidence is adduced of the general accuracy of the information contained in the first annual report, while it is admitted that, as might be expected in the details gathered from so wide and distant a field, it was not in every particular exact. The discussion was prolonged in a review and in letters written by Dr. Burns and Dr. McCulloch, which appeared in the *Edinburgh Star*. Apart from the merits of the controversy these publications are of great value as throwing light on the relations of the churches and on the state of religion, both in the home and colonial fields.

Adhering to their own views of what was right and expedient, the Glasgow Society, in connection with which auxiliary societies were instituted, devoted itself with great energy to the collection of funds and the sending out of missionaries both to the Eastern and Western Provinces of British America. An annual grant of £50, to be continued for three years, was usually granted to each of the missionaries, for the remainder of whose stipend a bond was required from the congregations to which they ministered. The cost of outfit and passage

of the missionaries to the colonial field was defrayed by the society. The funds of the society were also devoted to the partial support of catechists, and to the purchase of Bibles, religious books, catechisms, confessions of faith, tracts, and pamphlets to be distributed in the colonies. The income of the society was never large; the yearly average was about £500 sterling; but it was well cared for and judiciously expended. During its fifteen years' existence, the society was instrumental in sending many excellent ministers to the colonies,* most of whom after years of faithful labour have already entered into rest, while a few still survive, loved and venerated as those who, long years ago, bore in these Provinces the burden and heat of the day, and who still delight to preach the Gospel to the present, as they did to a former generation.

Of the Earl of Dalhousie, one of the founders and the patron of the Glasgow Colonial Society (born 1770, died 1838), we append an obituary notice which appeared in the *Edinburgh Christian Instructor and Colonial Register* of May, 1838:—"The death of this venerable and worthy nobleman demands from us a memorial of respectful gratitude. It was in 1816† his lordship received his appointment as Lieutenant-Governor of Nova Scotia, and in 1819 he was promoted, on the death of the Duke of Richmond, to be Captain-General and Governor-in-Chief in and over all the British Provinces of North America. While engaged in the arduous duties of these distinguished stations, and discharging them with a zeal, an energy and a benevolence of heart never excelled, his attention was especially led

* In a letter which appeared in the *Church of Scotland Magazine* of January, 1835, Dr. Burns, secretary of the Glasgow Society, states that since its commencement "it has sent out to the North American colonies upwards of forty ordained clergymen of the Church."

† He had previously served in the army under Sir Ralph Abercrombie in Egypt, and under the Duke of Wellington in the Peninsular War and at the Battle of Waterloo. For his distinguished services he several times received the thanks of both Houses of Parliament.

to the moral and religious state of his countrymen in America, and the wants and claims of his native church, the Church of Scotland, his attachment to which was strong and enlightened. He built Dalhousie College in Halifax expressly with a view to its becoming subservient to the interests of liberal education and of the Presbyterian Church in the Province. He urged on ministers and members of the Church of Scotland with whom he happened to have intercourse the policy and duty of a concentrated and vigorous effort in behalf of the colonial churches; and happy had it been for us had we in our church capacity been forward to respond to his call. In 1825 his Lordship presided at the formation of the Glasgow North American Colonial Society. His speech on that occasion was worthy of a Christian nobleman. He subscribed liberally to its funds, and continued to befriend it long after his connection with North America was dissolved. For a number of years preceding his death Lord Dalhousie was entirely laid aside from active life by severe bodily ailment, but he manifested throughout a spirit of calm resignation to the will of God and a temper of unaffected humility. The father of the late earl represented six years in succession the person of his Majesty George III. in the General Assembly of the Church, and his noble house has long manifested an attachment to the Church of Scotland. The departed nobleman to whom we inscribe this memorial was imbued in early life with an attachment to the best institutions of his country, 'and the excellence of those principles which he was taught in early life showed their influence in a firm and manly regard to that ecclesiastical constitution which is the faithful guardian at once of the intellectual, moral and religious character of the Scottish population.'"



CHAPTER VI.

PRESBYTERY OF NEW BRUNSWICK IN CONNECTION WITH THE CHURCH OF SCOTLAND.—REV. MR. MARTIN'S TOUR IN THE PROVINCE.—NOTICES OF REV. MESSRS. SOUTER, JOHNSTON, STEVEN, WILSON, AND BIRKMYRE.—ORGANISATION OF THE PRESBYTERY OF NEW BRUNSWICK. — MINISTERS ADDED TO THE PRESBYTERY: REV. MESSRS. KENNEDY, MCINTYRE, ARCHIBALD, AND FRASER.



WE now proceed to trace the progress of the Church of Scotland in the Province of New Brunswick, in which was constituted the first presbytery in connection with that church. We have already seen that previous to the organisation of the Glasgow Colonial Society in 1825, there had been settled, and were still labouring, in this Province, two ministers of the Scottish National Church, Dr. George Burns, who had come to St. John in 1817, and Dr. Alexander McLean, who had come to St. Andrews in 1824. Six years elapsed after the arrival of the latter before another minister from the Church of Scotland was settled in New Brunswick. In the interval the Province was visited by the Rev. John Martin, of Halifax, the journal of whose missionary tour contains valuable information respecting the state of affairs at that time. We therefore give a summary of its contents.*

Mr. Martin arrived in St. John, on Tuesday, the 16th June, 1829, and, finding that Dr. Burns was then on a visit to St.

*The journal is contained in a letter addressed to the Rev. Dr. Robert Burns, secretary of the Glasgow Colonial Society, dated 8th September, 1829.

Andrews, he did not stay there but went to King's County, which lies north of the county of St. John.

The first station he visited was *Norton*, a parish which extends ten or twelve miles along both sides of the Kennebeckasis, a beautiful river which flows through King's County into the River St. John. In this parish there was a number of families from Scotland and the North of Ireland who were attached to the Presbyterian Church. On Sabbath, the 21st June, he preached twice in the Episcopal church at *Norton*, and baptized eight children. Here the Presbyterians intended to form a regular congregation, and Mr. Crabb, a wealthy farmer, had given them land for a church and burying-ground; materials had also been collected for the building. *Springfield* was the next place he visited. Here he found a considerable number of Presbyterians from Scotland, "a poor but interesting people, thirsting for the ordinances of religion." "On Tuesday morning (he says) a number of heads of families collected together in a private house soliciting baptism for their children. After conversing with them on the nature, design, and importance of that holy ordinance, I baptized twenty-seven of their children, the largest number I ever baptized in one day. The season was truly solemn, and the scene affecting." At this station a catechist, Mr. Anderson, partly supported by the Glasgow Colonial Society, had laboured for several years "with great credit to himself and advantage to this infant settlement," previous to his removal to Wallace.

On Wednesday, the 24th, he preached in a private house on the public road to Fredericton to a pretty large congregation collected from the Scotch settlement in *Springfield* and *Belle Isle Bay*, and baptized nine children. On Monday he proceeded on the public road along the banks of the Kennebeckasis towards *Sussex-ville*. On this road resided a number of Scotch settlers, chiefly from Perthshire, industrious and

successful farmers. On Sabbath he preached twice in Sussex parish to numerous and attentive audiences who met in a commodious school-house. On this and the following day he baptized eight children. Here he found the members of the Presbyterian Church longing for the services of ministers, and willing to contribute according to their means for the support of the Gospel. On the following Wednesday and Thursday he preached in the upper part of the parish of Sussex, and baptized two children. Sussex-vale he describes as one of the most delightful and fertile spots in the Province, containing a numerous population, many of whom were warmly attached to the Church of Scotland. They had shown their attachment by liberal contributions for the erection of St. Andrew's Church in St. John, although fifty miles distant.

Returning towards St. John, Mr. Martin visited *Salt Springs* and *South Brook* settlements, in the parish of Hampton. The settlers at Salt Springs, like those of Springfield, were from the Highlands of Perthshire. They had but recently come to the Province; many of them were struggling with poverty, but were zealous and cordial, and the scanty meal in their log huts was found to have a double relish from the heartiness with which it was served. Here Mr. Anderson, the catechist, had spent some time instructing both parents and children, and the fruits of his labours were visible. The settlers in South Brook had come from the North of Ireland, belonged to the Presbyterian Church, and here, as in other parts of the country, readily united with the members of the Church of Scotland in the support of schools, in the erection of churches and in subscriptions for clergymen. On Sabbath, the 5th July, Mr. Martin preached twice in a private house to a numerous congregation from the two settlements, and on the following day baptized nine children. The Presbyterians in Hampton intended to erect a church at a place equally distant from the two settlements, and were already making preparations.

After a fatiguing journey through bad roads and thick forests, Mr. Martin reached *Norton* on Sunday evening, and on the following day baptized five children at Norton, travelled fourteen miles to an Irish settlement in Springfield, preached on Wednesday to a small congregation, and baptized two children; then returned to Norton, married a couple on Thursday and baptized a child on Friday, the 10th July, at which date he had, since the 21st June, travelled nearly two hundred miles, preached nine times and baptized seventy-eight children. During his tour he found the settlers living in a state of great spiritual destitution. He had visited but a small portion of the Province, but from what he had seen, and from information he had received, he was deeply impressed with the great need of additional labourers being sent into this field, and he makes an earnest appeal to the people of Scotland to contribute of their substance for the support of those zealous and pious ministers, who were willing to undertake the arduous service of preaching the Gospel to the settlers in New Brunswick.

In 1830, the year after Mr. Martin's visit to New Brunswick, a third minister of the Church of Scotland came to the Province, and was settled in Newcastle, the capital of the county of Northumberland, situated on the left bank of the River Miramichi. Here the erection of a Presbyterian church had been nearly completed in 1825, when it was burned down in the great fire, in the Miramichi district, which reduced nearly the whole town to ashes, laid waste vast tracts of the surrounding country, and in which many lives were lost.* The town was rebuilt, and a new church was erected,

*The woods had been for some time on fire, but not apparently to an alarming extent till the 7th October, when the wind blew furiously from the west. Suddenly an extraordinary roaring was heard in the woods, and the atmosphere was darkened with smoke. Flames now ascended far above the tops of the loftiest trees and the fire rolled on like a flaming ocean. In less than an hour Newcastle and Douglastown were in a blaze. From papers printed at the time the following particulars are quoted in McGregor's History of British America (Vol. II., p. 52):—"More than a hundred miles of the

which was called St. James's Church. An application for a minister was made to the Glasgow Colonial Society; and the Rev. James Souter, A.M., preacher of the Gospel, from Aberdeen, was nominated by the directors. He was ordained by the Presbytery of Aberdeen, came to New Brunswick by way of Halifax, and began his ministry in Newcastle on the 19th September, 1830. Here he continued to labour till 1843, when he returned to his native land, and became pastor of a congregation there. While pastor of St. James's Church, New-

shores of Miramichi are laid waste, independent of the north branch, the Baltibog and the Nappan settlements. From one to two hundred people have perished within immediate observation, while thrice that number are miserably burnt or otherwise wounded; and at least two thousand of our fellow-creatures are left destitute of the means of subsistence, and thrown at present upon the humanity of the Province of New Brunswick. The number of lives that have been lost, in the remote parts of the woods among the lumbering parties, cannot be ascertained for some time to come, for it is feared that few are left to tell the tale. It is not in the power of language to describe the unparalleled scene of ruin and devastation which the parish of Newcastle at this moment presents. Out of upwards of two hundred and fifty houses and stores, fourteen of the least considerable only remain. The court-house, gaol, church and barracks; Messrs. Gilmour, Rankin & Co.'s and Messrs. Abrams & Co.'s establishments, with two ships on the stocks, are reduced to ashes." "At Douglastown, scarcely any kind of property escaped the ravages of the fire." "In some parts of the country the cattle have all been destroyed or suffered greatly; and the very soil is in many places parched and burnt up." Tidings of the great calamity soon spread throughout the continent and across the Atlantic, and from all quarters sympathy and substantial aid came to the sufferers. In Halifax, for example, the tidings were received on Saturday, the 15th October, and on the following day a town meeting was held and £1,200 subscribed on the spot. All classes were ready to help. The garrison and the navy in the harbour gave a day's pay. Servants requested their employers to settle their wages, that they might contribute their mite. The Executive Council, convened by Sir James Kempt, directed £1,000 to be sent from the Provincial Treasury. A ship of war was dispatched with provisions, and three or four smaller vessels, and several military surgeons volunteered to go to the assistance of the wounded. From Great Britain and the United States, as well as the British North American Colonies, contributions came with great liberality. "If the benevolence and charity of mankind were ever manifested in a more than common degree of feeling for the sufferings of unfortunate people, it was assuredly on this memorable occasion."

castle, he was a zealous and active labourer, both in his own congregation and throughout the surrounding district. He was a frequent correspondent of the Colonial Society, to which he communicated valuable information respecting the necessities of the destitute settlements, and made appeals for missionaries to be sent to them.

Within two months after Mr. Souter commenced his ministry in Newcastle occurred the death of the Rev. James Thomson, who had been pastor of the congregation in Chatham and Newcastle in connection with the Synod of Nova Scotia. A division now took place in this congregation; the majority desired to obtain a minister from the Church of Scotland, while the minority remained loyal to the Synod of Nova Scotia, which had now become more decidedly allied to the Secession Church of Scotland. A dispute arose respecting the church property which was taken possession of by the adherents of the Church of Scotland. They were required, however, to pay damages to the adherents of the Synod of Nova Scotia, who erected a new and beautiful church, of which the Rev. John McCurdy became pastor. The Rev. Wm. G. Johnston became pastor of the adherents of the Church of Scotland; but his ministry was only of short continuance in Chatham: he was succeeded in 1834 by the Rev. Robert Archibald.

The next minister of the Church of Scotland who was settled in New Brunswick was the Rev. James Steven, the scene of whose labours was in the northern part of the Province on the Bay of Chaleurs. To this locality the attention of the Glasgow Colonial Society had been directed by applications for ministers, which were transmitted from Bathurst, New Mills and Restigouche, and by a letter from Mr. Souter representing the spiritual destitution which existed there. The directors of the society endeavoured to obtain a fit person to undertake the mission, and "after making several elections, and meeting with as many refusals, they at length made choice

of the Rev. James Steven, preacher of the Gospel, whose consent having been obtained, the business of his ordination was respectfully committed to the Presbytery of Stranraer, and by that reverend body he was set apart to the work of the ministry in the station assigned to him, and set sail for Chaleur.* He arrived on the 24th October, 1831. For nearly thirty-three years he continued to labour in northern New Brunswick. Campbellton and Dalhousie formed his regular charge; but he extended his services to Bathurst and also to New Richmond, New Carlisle and Port Daniel, in the Province of Lower Canada. "The superintendence of so extensive a charge, at a time when there were no proper roads, exposed the minister to much hardship and fatigue. He had frequently to walk between Campbellton and Dalhousie on snow-shoes, and, when he went to Bathurst, to find his way along the sea-shore on horseback. Many a wild snowstorm and blinding drift, and many a drenching rain, tried his fortitude and patience; but none of these things prevented him from doing his duty."† He died on the 22nd January, 1864, in the sixty-third year of his age.

The same year, 1831, in which Mr. Steven came to New Brunswick, St. Andrew's Church in St. John was left vacant by the departure of Dr. George Burns, who was appointed to the charge of the parish church of Tweedsmuir in Scotland. To supply his place the congregation chose twelve representatives, three of whom were directors of the Colonial Society, to whom, along with the members of session, was entrusted the task of selecting a minister from the Church of Scotland. "These gentlemen, in the exercise of a wise and enlightened discretion, did, after due deliberation and enquiry, make choice of Mr. Robert Wilson, a licentiate of the Presbytery of Glasgow, and a gentleman most amply qualified in point of talents, eloquence and piety, for the charge committed to him." He

* Sixth annual report of the society.

† Croil's Story of the Kirk.

was ordained by the Presbytery of Glasgow, and in 1832 entered upon the pastoral charge of St. Andrew's Church, in which his services proved acceptable to the people, and in which he continued to labour till 1842, when he returned to Scotland.

Another minister of the Church of Scotland was settled in the Province of New Brunswick in the year 1832. This was the Rev. (afterwards Dr.) John Birkmyre, who became pastor of St. Paul's Church, Fredericton. This city, formerly called St. Ann's, is the capital of the Province. It is beautifully situated on the west side of the River St. John, about sixty miles north from the city of St. John, at the bend of the river, where it is joined by the Nashwaak, which flows into it from the north. Here a Presbyterian Church had been erected in 1830, which was opened for public worship in the following year by Mr. Souter, of Newcastle, and which was supplied with preaching for a short time by a licentiate, Mr. Ebenezer Johnston. Application for a stated minister was made to Scotland, and the selection was entrusted to the same commissioners by whom Mr. Wilson had been selected. They chose Mr. Birkmyre, who was ordained by the Presbytery of Paisley in July, and entered on his charge at Fredericton in November, 1832. He was introduced by Mr. Wilson and received a cordial welcome from the people. He officiated as pastor of the congregation till October, 1841, when he returned to Scotland.

In the beginning of 1833 there were five ministers of the Church of Scotland officiating in New Brunswick: three—Messrs. McLean, Wilson and Birkmyre—in the south-west, and two—Messrs. Souter and Steven—in the north-east of the Province. These brethren now considered that it would be of advantage to the Church to form themselves into a presbytery, and accordingly, on the 30th January, 1833, they met at Fredericton and constituted the Presbytery of New Bruns-

wick. The following account of their proceedings, extracted from the Fredericton *Royal Gazette*, appears in an appendix to the seventh annual report of the Glasgow Colonial Society:—

“The clergymen of the Church of Scotland, within this Province, having considered themselves bound by the laws and practices of the establishment to which they belong to form an ecclesiastical union, and being duly impressed with a sense of the advantages likely to result from it, met according to previous arrangement in St. Paul’s Church, Fredericton, on Wednesday, 30th ult.

“Present: the Rev. Alexander McLean, of St. Andrews; James Souter, A.M., of Newcastle, Miramichi; Robert Wilson, A.M., of St. John; James Steven, of Restigouche; John Birkmyre, A.M., of Fredericton; and Angus McKenzie, Esq., ruling elder from St. John.

“After an excellent and appropriate sermon by the Rev. Alexander McLean, from Acts xx. 27, the several representatives of the congregations formed themselves by prayer into a presbytery in connection with the Church of Scotland, to be called the PRESBYTERY OF NEW BRUNSWICK.

“Amongst other deliberations the members, feelingly alive to the destitute condition of many of the Presbyterians throughout the Province in respect of religious ordinances, have made arrangements for procuring a missionary from Scotland, to itinerate within their bounds. They expect that, by the kind assistance of the Colonial Society, he will arrive in the course of the ensuing summer. Before another meeting of presbytery there will be an increase in the number of its members, as the Rev. Peter McIntyre, being appointed to the Church of St. James, Charlotte County, will join the congregation in the spring; and a clergyman will be speedily selected for the congregations of Tabusintac and Bay du Vin. Both these gentlemen will be capable of preaching in Gaelic as well as in English. Further arrangements are in progress for supplying the wants of other settlements in a similar manner.

“The members of Presbytery fervently hope and pray that the union now auspiciously formed, will, under the divine blessing, promote the glory of God, by the extension of His Kingdom.”

The Presbytery of New Brunswick, thus constituted, was the first presbyterial organisation in the Eastern Provinces in connection with the Church of Scotland. It continued as a presbytery till the 12th of June, 1835, when it was erected into a Provincial Synod, divided into two presbyteries—that of St. John embracing the congregations in the south-west, and that of Miramichi embracing the congregations in the north-east. On the 17th March, 1845, three members of the Synod of New Brunswick, who sympathised with the Free Church of Scotland, withdrew from the synod and organised “The Synod of New Brunswick adhering to the Standards of the Westminster Confession.” In 1866 the latter synod, the number of its ministers having increased to eighteen, united with the Synod of the Lower Provinces, which had been formed in 1860 by the union of the Synod of Nova Scotia and the Synod of the Free Church of Nova Scotia.

So soon as the Presbytery of New Brunswick was constituted it proceeded to consider the spiritual necessities of the numerous settlements of Presbyterians and others in the Province who were unable to support the regular administration of Gospel ordinances, and resolved to make immediate application to the Glasgow Colonial Society for an ordained missionary to itinerate among these settlements, as well as to officiate in the churches already organised. They at the same time pledged themselves to contribute £100 annually for three years towards the support of the missionary. The application having been made, the Glasgow Society agreed to send a missionary, and also to supplement his stipend to the extent of £50 sterling yearly.

The missionary sent out was the Rev. James Hannay, who

was ordained in July, 1833, by the Presbytery of Stranraer, and who came to New Brunswick the same year. He proved himself to be an acceptable and effective missionary; but he remained in the missionary field scarcely six months, when he received and accepted a harmonious call to the important congregation of Richibucto, which under his ministry increased and prospered. Respecting him the Rev. James Souter, of Miramichi, thus writes to the Glasgow Colonial Society on the 5th September, 1835: "I may mention that the Rev. Mr. Hannay occupies a very important and promising field at Richibucto, and that his faithful services continue to be duly appreciated by his people. It is worthy of notice that he is the only Protestant clergyman of any denomination in the county of Kent."

Besides Mr. Hannay, another missionary, the Rev. Peter McIntyre, was sent to New Brunswick by the Glasgow Society in 1833. He was settled in the parish of St. James's, Charlotte County, in the south-west of the Province. Besides preaching twice each Sabbath in his own parish, he preached also in the village of St. Stephens, twelve miles distant. He had not a few difficulties to contend with in his field of labour, arising chiefly from the state of the timber trade; but he was indefatigable in his work during the brief period of his ministry, which was terminated by his sudden removal by death. With reference to him the following notice appears in the Glasgow Society's tenth annual report: "The society is called to mourn the removal by death, after a short illness, of the Rev. Peter McIntyre, of St. James's, New Brunswick. The directors have cause of gratitude for thinking that the appointment of Mr. McIntyre to St. James's proved a boon of no ordinary value to the people of that interesting settlement, and they sympathise with them most sincerely in the loss which his premature removal has occasioned."

In 1834, two additional missionaries, the Rev. Robert

Archibald and the Rev. Simon Fraser, were sent to New Brunswick by the Glasgow Colonial Society. Mr. Archibald was ordained by the Presbytery of Stirling, arrived in New Brunswick in July, and succeeded Mr. Johnston as minister of Chatham. Mr. Souter, of Newcastle, speaks of him as an acceptable and efficient minister. He returned to Scotland in 1840, and became minister of the parish of New Monklands. Mr. Fraser was sent as a missionary to the Scottish settlements at Tabusintac, Bay du Vin, Black River and Kouchibouguac, on the north and south of Miramichi Bay. Arriving in New Brunswick in the autumn of 1834, he was ordained on the 16th of January, 1835, by the Presbytery of New Brunswick in St. Andrew's Church, Chatham, on which occasion the services were conducted by Messrs. Souter and Hannay. Mr. Fraser was a zealous and successful missionary. His ability to preach in Gaelic proved of great advantage. It is said that many of the settlers in Tabucintac, Bay du Vin and Black River had been upwards of fifty years in the colony and that Mr. Fraser was the first clergyman settled among them who had been able to speak to them, "in their own tongue, of the wonderful works of God." He returned to Scotland in 1840.



CHAPTER VII.

STATE OF THE PRESBYTERIAN CHURCH IN NEW BRUNSWICK IN 1834 REPORTED TO GLASGOW COLONIAL SOCIETY.—POPULATION OF THE PROVINCE.—NINE MINISTERS OF THE CHURCH OF SCOTLAND.—PRESBYTERIANISM IN CITY AND COUNTY OF ST. JOHN AND NEIGHBOURING COUNTIES.—IN FREDERICTON AND YORK COUNTY.—IN CHARLOTTE COUNTY.—IN COUNTIES OF NORTHUMBERLAND, RESTIGOUCHE AND KENT.



At a meeting of the Presbytery of New Brunswick held in St. John, on the 3rd September, 1834, it was resolved that an account of the state of Presbyterianism, within the sphere of the presbytery's operations, should be drawn up and transmitted to the Glasgow Colonial Society for the information of the people of Scotland. The clerical members of the presbytery were accordingly directed to transmit individual reports for the furtherance of this object. In January, 1835, the last of these came into the hands of Dr. McLean, to whom the compilation of a general document was entrusted. This document, replete with varied and interesting information, was transmitted in due time to the Glasgow society. A large part of it appears in an appendix to the ninth annual report of the society, the directors of which thus record their high estimate of its value:—"We hesitate not to say, that a paper more interesting in its details, and more instructive in its bearings on the foreign relations of the church, has not been submitted to the public for the last hundred years. It reflects no small credit on the intelligence and enlightened Christian feeling of

the Scottish clergymen of the Province. It throws much light on the moral and religious condition of our countrymen there: and it tells us, as with a sunbeam, the line which duty and the soundest policy should dictate to the church at home. Such men would do honour to any church; and the value of such moral statistics can never be too highly appreciated." As a fitting conclusion to this portion of our history we give a summary of the contents of the Presbytery of New Brunswick's exceedingly valuable report which may be regarded as exhibiting the state of affairs in the Province of New Brunswick about the close of 1834.

According to the census of 1834 the population of New Brunswick was 118,902. The city of St. John, containing 12,885 inhabitants, was the commercial capital, and Fredericton, with 3,000 inhabitants, the seat of government. There were nine clergymen of the Church of Scotland settled within the Province, viz.: Rev. Robert Wilson, in St. John, county of St. John; Rev. John Birkmyre, in Fredericton, York; Rev. Alexander McLean, in St. Andrew's, Charlotte; Rev. Peter McIntyre, at St. James's, thirty miles up the St. Croix, same county; Rev. James Souter, in Newcastle, on the left bank of the Miramichi, Northumberland; Rev. Robert Archibald, in Chatham, six miles further down on the right bank of the same river, and same county; Rev. Simon Fraser, at Alnwick and Glenelg, on the north and south of the Miramichi, same county; Rev. James Steven, at Campbelltown, on the River Restigouche, Gloucester; and Rev. James Hannay, in Richibucto, on the Richibucto River, Kent. It thus appears that these ministers were settled in six of the eleven counties of the Province, and none of them in the other five counties of Westmoreland, King's, Queen's, Sunbury and Carleton. Reports written by each of these ministers, with the exception of Messrs. Archibald and Fraser (accounts of whose fields of labour were given by Mr. Souter), are embodied in the general report sent to the Glasgow society.

The Rev. Mr. Wilson, of St. John, thus writes regarding the city and county of St. John and neighbouring counties : " The Scotch Church of St. John continues to flourish. All the seats are taken ; and many have been desirous of obtaining pews who could not obtain accommodation. The number of communicants is now one hundred and eighty, and the Sabbath school, conducted by twenty-four or twenty-five male and female teachers, contains on its list of scholars nearly two hundred names. We trust that both the number of communicants will steadily increase, and that the Sabbath school will be more instrumental in promoting the spiritual and eternal welfare of the teachers and their pupils. There are many scattered settlements of Presbyterians and others in the vicinity of St. John. Although several of these by uniting their contributions might maintain a clergyman ; yet perhaps not one could singly accomplish that object. Indeed, though there are many Presbyterians between Fredericton and St. John, on the one hand, and a considerable number between St. Andrews and St. John, on the other, those large portions of country are totally destitute of religious instruction according to the principles and forms of the Church of Scotland. In the following brief outline I shall merely notice those groups of Presbyterian population which come more nearly under my own eye and will probably be unnoticed by my clerical brethren Messrs. McLean and Birkmyre.

"(1.) *Norton*, distant twenty-seven miles from St. John, is a flourishing and beautiful settlement. It lies chiefly in a valley, watered by the Kennebeckasis River, and contains eight Presbyterian families. A neat Presbyterian church was built here ; but, as divine service has been seldom performed in it and no minister is fixed among them, it has never been entirely finished. The site is very pleasant. An English church and Baptist meeting-house stand about four miles distant from it. (2.) *Springfield*, fifteen miles beyond Norton, or forty-two

miles north-east from St. John, has two settlements, an eastern and a western, and twelve Presbyterian families in each. The people here are almost entirely Presbyterians, not mixed, as in Norton, and they are very warmly attached to the Church of their forefathers. I have now in my possession a bond for £30 annually, which they would increase to £40 currency, could they even obtain the sixth part of a clergyman's labours. There is a flourishing Sabbath school among them, conducted by a very pious and zealous young man called McLauchlan, who arrived in America along with myself. In Springfield there is also a Presbyterian church, but it is only rough-boarded, not shingled or floored. The hope of regular service would soon stimulate them to exertion for its completion. (3.) *Sussex-vale*, sometimes called, on account of its beauty, the Pleasant Valley, is distant from St. John about fifty miles. The farmers are more substantial than those of Springfield, having been longer settled. The population is very much divided in religious sentiment. Throughout the range of the valley there are about fifteen Presbyterian families, who, of course, must listen to such Gospel ministrations as they may receive from clergymen of different denominations. (4.) *Cumberland* lies ten miles from the valley, and is nearer St. John. I have not visited the place myself, but am informed by an aged catechist, Mr. Tennant, who has long and successfully itinerated among the Presbyterian settlements of the Province, that it, with some adjacent land, contains fifteen Presbyterian families. (5.) *Salt Springs*, distant from St. John twenty-eight miles, lies in a more easterly direction from us than Norton. There are eighteen or more Presbyterian families in it, and the surrounding vicinity is peopled chiefly by Scotch settlers. Norton, Springfield, Sussex-vale and Salt Springs have already, on a former occasion, jointly supported a Scotch clergyman, who, from all my information, discharged his duty among them with indefatigable zeal, and in a very acceptable

manner. (6.) *Black River* settlements lie eighteen miles distant, south-east from St. John, and are formed on the banks of the Bay of Fundy. Their soil is good, and, therefore, the settlements make rather quick advances in comfort. Throughout the several adjoining places we may reckon twenty-eight Presbyterian families. As the roads have been very rough they have been less visited than some more distant settlements. The people are generally very indifferent about religion from their great lack of ordinances. (7.) *Cumberland Bay*, at Grand Lake, and *Salmon River*, which discharges itself into the Lake, have in their neighbourhood altogether fifty families of Presbyterian settlers. These, however, are spread over a large portion of country, and, being distant seventy or eighty miles from St. John, are seldom visited by ministers of the Church of Scotland. Calvinist Baptists are rather numerous among the Presbyterians. The settlement will become a very powerful one and should not be overlooked. (8.) There is a settlement of Irish Presbyterians, called *Londonderry*, or Irish Settlement, consisting of forty families, which are, so far as I could learn, almost exclusively attached to the doctrines and forms of our Church. They have sent down a bond of £16 currency, and only require a portion of a minister's services equivalent to the sum which they subscribe. This settlement demands speedy attention like others, more especially as they now manifest a very excellent spirit. (9.) *Dipper Harbour*, west of St. John twenty-five miles, in the Bay of Fundy, comprehending a pretty extensive district, has about seventy Presbyterians. A meeting is held every Sabbath at the school-house and conducted in the Presbyterian form. The settlers are poor, earning a scanty subsistence by fishing and farming. They are very indifferent to the Gospel as they have been cut off from intercourse with others by the almost impassable nature of their roads. (10.) *South Bay*, with Neripis District, lying on the banks of the River St. John, in the Parish of

Westfield, from five to twenty miles distant from our city, contains about sixteen to eighteen Presbyterian families. Besides these are several other settlements with which we have had little intercourse. Some scattered Presbyterians are found in the New Jerusalem Settlement, Queen's County, at Lochlomond, and Quaco.

“ In some of the above there are Sunday schools, in others not. The Sabbath, which is generally observed with outward decorum throughout the Province, is nevertheless in a few places profaned by everyday work. This occurs especially along the River Kennebeckasis, which is a large tributary to the River St. John. A communicant of my own congregation mentioned to me that he had lived eight years in the interior of the country, which he left several years ago, and that during all that time he had not heard any blessing invoked on any meal of which the people partook. But now the aspect of things has greatly changed both in town and country. We earnestly desire that those who profess the doctrines and discipline of our Church, should be instructed according to the principles of our Church and their own conscientious views ; and that they should not be left a prey to the crude notions and delusive views of religion, which are prevalent in many parts of the Province. May the destitute situation of many Presbyterian families, with regard to religious instruction, awaken the sympathy of their countrymen at home ; and may the blessing of God rest on all exertions adopted for their spiritual welfare.”

The Rev. Mr. Birkmyre, of Fredericton, gives the following brief report respecting the county of York in which Fredericton is situated : “ The number of Presbyterians in the county of York is one thousand one hundred and fifty ; in Fredericton and its immediate vicinity, there are six hundred ; in the settlement of Prince William and Queensburg, two hundred ; and in the settlements of Richmond, and Richmond Creek, Parish of Woodstock, three hundred and fifty.”

The Rev. A. McLean, of St. Andrew's, gives a full report respecting the county of Charlotte. He incorporates in his report the account given by the Rev. Mr. McIntyre of the parish of St. James, which lies in Charlotte County. The county of Charlotte occupies the south-west corner of New Brunswick. According to the census of 1834, it contained a population of 15,829 of whom the estimated number of Presbyterians was 6,000. Within its bounds there were eleven clergymen—four Episcopalian, two Scottish Presbyterian, two Calvinist Baptist, two Methodist and one Roman Catholic. The following is a summary of particulars reported by Mr. McLean respecting each of the ten parishes of the county.

(1.) *St. Andrew's Parish*.—Population, 3,487. The congregation of the Scotch Church, of which Mr. McLean was pastor, amounted to about five hundred, the number of communicants was one hundred and two, and of Sabbath-school scholars one hundred and twenty-four; the average number of baptisms for each year was seventy-four, but many of these were of children from other parishes, where the parents had no opportunity of obtaining baptism for their children in the way most agreeable to their consciences. (2.) *St. Stephen's*.—Population, 2,707. This parish touches the St. Croix on its left bank. The estimated number of Presbyterians in the parish was 500. No Presbyterian place of worship had been erected. (3.) *St. George's*.—Population, 2,321. This parish is situated eastward from St. Andrew's, with St. Patrick's interposed. There was a settlement of Scottish Highlanders at Mascareen, and there the erection of a Presbyterian church had been commenced. At Lower Falls a place of worship had been erected by the joint exertions of Presbyterians and Calvinist Baptists. The Baptists had made considerable progress in this parish, and several serious Presbyterians, rather than be excluded for an indefinite time from church communion, had submitted to baptism by immersion. (4.) *St. David's*.—Population, 1,575. This parish

adjoins St. Andrew's on the north. There was greater diversity of religious opinion in this than in any other parish in the county. In the lower sections Presbyterians were rather numerous ; they contemplated the erection of a place of worship, and were making anxious inquiries for a missionary, to whose support they were willing to contribute. (5.) *St. Patrick's*.—Population, 1,507. This parish adjoins St. Andrew's on the east. Its first settlers were soldiers from some Scotch Highland regiments, disbanded after the close of the American revolutionary war. Baptist preachers of various shades of opinion had been among the people, but the original settlers having been Scottish Highlanders and their successors Irish Presbyterians, the settlement of a suitable minister would secure their adherence to the church of their fathers. An effort had been made to plant an Episcopal ministry in the parish, but although the clergyman selected understood Gaelic, and would, of course, be salaried by the Society for Propagating the Gospel, the attempt failed, and had not been renewed. (6.) *St. James's*.—Population, 927. This is an inland parish, the only one in the county that nowhere touches salt water, abutting on St. Stephen's and St. David's ; it stretches northwards to the county of York. The commissioner appointed to take the census of this parish in 1834 was an elder of Mr. McIntyre, minister of St. James's, and he ascertained the religious persuasions of all the inhabitants. Mr. McIntyre was thus enabled to give the following exact report : "The whole population is nine hundred and twenty-seven. Of these, six hundred and fifteen are professed Presbyterians, three Universalists, sixteen Roman Catholics, thirty-four Methodists, thirty-seven Baptists, and the rest Episcopalians." Mr. McIntyre further reports respecting his own congregation : "In the summer time I had three Sabbath schools in operation, attended by one hundred and twenty-six scholars ; since the cold weather came on, the attendance has considerably diminished, but the schools are

still in operation, and will be throughout the winter. When the Lord's Supper was dispensed on the 31st of August, the communicants were sixty-two. On the 9th of November the same ordinance was dispensed in the Baillie settlement (in St. James's) to fourteen communicants, making seventy-six in all."

(7.) *Pennfield*.—Population, 742. This parish is east of St. George's; it obtained its name from a few families belonging to the Society of Friends, who were among its first settlers. Here two places of worship—Episcopal and Baptist—had been erected, but no minister settled. Mr. McLean reports that he had a list of Presbyterian families resident in that part of the parish adjoining St. George's, amounting to about one hundred persons, but that the list was incomplete even in that section, and that he had not been able to obtain an accurate account of the number of Presbyterians in the entire parish, but that he believed it was large. (8.) *West Isles*.—Population, 1,107. The parish of this name is said to comprehend upwards of three hundred islands and islets; most of them are mere rocks, surmounted by tufts of verdure; only two are of any considerable size—Deer Island and Indian Island. The islands are peopled by from one to a dozen families each. Mr. McLean had preached on Indian Island, where a school-house had been erected, and a schoolmaster supported. (9.) *Campobello*.—Population, about 500. Campobello is an island sixteen miles south from the town of St. Andrews, and in itself constitutes a parish. Neither this nor the West Isles had hitherto enjoyed regular Gospel ordinances. "They have been occasionally (says Mr. McLean) visited by itinerant preachers from the neighbouring republic. I have frequently preached in Campobello, and sometimes on Indian Island, to attentive audiences, and I have therefore done something towards furnishing these interesting islands with the scriptures and religious tracts. All this, however, is but a drop in the bucket in comparison with their spiritual destitution, which indeed has been so great

and so protracted as to have superinduced, I fear in too many families, insensibility to its existence, and consequent indifference to those inestimable privileges of which they are deprived.” (10.) *Grand Manan*.—Population, 956. This is an island in the Bay of Fundy. Here an Episcopalian mission had been established for about two years, and it had received partial support from the people, of whom Scotch and Irish Presbyterians formed no inconsiderable portion. “Were an active minister (says Mr. McLean) of our church to cast in his lot amongst the islands I have been attempting to sketch (a man of robust frame, energetic mind, and missionary spirit, prepared to suffer hardness as a good soldier of Jesus Christ, and animated by love for souls and compassion for the state of so many hundreds of families thus cut off, as it were, from the world, and perishing for lack of knowledge) he would soon, I think, obtain not only adequate support but such a hold upon the affection and gratitude of these insulated people as would surely go far towards repaying a devoted pastor for any sacrifice he might be supposed to make. The extent of territory would not be greater than that of some parishes in the north of Scotland, and there would be a population of 2,563 souls. The channels between these islands are, in general, narrow, and free from dangers, and can be crossed, in ordinary circumstances, both summer and winter.”

The report of Mr. Souter, of Newcastle, comprises an account not only of his own district in Miramichi, but also of the other districts in the north-eastern part of the Provinces which Messrs. Archibald and Fraser had recently been called to occupy. These brethren, in the short time since their arrival in the Province, could scarcely have become acquainted with details. The following is Mr. Souter's report :

“The county of Northumberland is divided into nine parishes extending along the Bay and branches of the Miramichi, and contains about 4,000 who professedly belong to

the Church of Scotland. Of these, the parishes of Newcastle and Chatham alone have hitherto enjoyed the stated ordinances of the Gospel. The parishes of Alnwick and Glenelg will, for the future, have the ministerial labours of the Rev. Mr. Fraser divided between them. The Rev. Mr. Souter, of Newcastle, estimates his congregation at from seven to eight hundred of all ages, one hundred and forty-seven communicants, two Sabbath schools, six teachers, and one hundred and ten scholars. His ministry is attended by a considerable number from the upper part of the parish of Chatham, and the lower portion of the parishes of Northesk and Nelson.

"The Rev. Mr. Archibald's congregation of all ages amounts to from six to seven hundred. His district includes the greater part of the parish of Chatham, the lower district of Newcastle, and part of Glenelg. He has not had an opportunity of dispensing the Sacrament since his arrival. He reports one Sabbath school attended by upwards of forty scholars.

"Mr. Fraser will have about six hundred, young and old, under his ministry. His field is new and extends over a considerable tract of country, and must be attended with several of the privations incident to missionary life. At Tabusintac, one of his stations, a flourishing Sabbath school, taught by the parochial teacher, has existed for some time. In Northesk there is now no regular ministry, and in the remaining parishes of Nelson, Blackville, Blissfield, and Ludlow, extending upwards of seventy miles along the south-west branch of the Miramichi there is not a single Protestant place of worship or clergyman of any denomination. These include a population of about 3,000, of whom probably one-third are nominal Presbyterians. A number of pious and well-disposed families are to be found within them who are thirsting for Gospel ordinances. But the principal are so divided in sentiment, or so devoid of anything like fixed religious principles, that it will be no easy matter to unite

them in sufficient numbers to support the Gospel. This, with the Divine blessing, is most likely to be effected by locating a missionary among them for some time. From one of them (Blissfield) we are happy to hear of a request lately made by several families to have a catechist appointed among them, to visit and pray with the sick and read a sermon to them on the Lord's Day. And in compliance with their request, a Mr. John H. Sievewright, a graduate of King's College, Aberdeen, who has been their parochial teacher for nearly two years, has been recommended, and consented to officiate as their catechist. He is a young man of respectable talents and exemplary deportment, who has made himself very useful, by conducting a Sabbath school in the district. His labours, we trust, may be blessed for their edification, until they can obtain a settled pastor. For his encouragement and comfortable support I would recommend the Colonial Society to make him some small yearly allowance."

The following is the Rev. Mr. Steven's report of his district in the extreme north of New Brunswick: "The settlements on the River Restigouche and my care extend from some distance below Dalhousie at the mouth, to the Apsilquatch, a branch of it, that is to say, forty miles more or less, comprehending a scattered population of Protestants, exceeding a thousand souls, rapidly increasing by emigration and the natural causes. Many, indeed most of them, are of the Church of Scotland, and attend worship as regularly as the yet imperfect state of communication in the country, for want of roads and bridges, permits. My attendance at Dalhousie, a distance of sixteen miles from Campbellton (where I now reside), every third Sunday affords the inhabitants between and in the immediate neighbourhood of these two places, the means of attending worship almost every other Sunday, at either one or the other church; and to facilitate such as may not have it in their power to attend there, I frequently, at convenient seasons, notify

public worship on week-days, at the intermediate places, so as not to interfere with the indispensable occupations of the inhabitants.

“The population on this river principally depend on the lumber trade, agriculture being in its infancy among them. The future growth and prosperity of this part of British North America, susceptible of vast development, and affording room for an indefinite emigration from home, will essentially depend, however, upon the continuance of the protection afforded the timber trade. If withdrawn by the British Legislature, the consequences to this part in particular will be serious in the extreme, and the settlers contemplate such an event with dismay.

“Here I may observe that the northern bank of the Restigouche belongs to Lower Canada, and, as a dependency upon that Province, is not strictly within my charge, it being limited to New Brunswick ; yet as many of the inhabitants are of our church, and attend worship at Dalhousie and Campbellton, being without a minister of their own, I have considered them as part of my flock, and accordingly extend my visits in that direction also. The only place of worship on the whole river, besides our own, is a Roman Catholic chapel, in an Indian village on that side nearly opposite to this place (Campbellton) consisting of one hundred families, more or less of native Americans, Indians of the Micmack tribe, at which service is occasionally performed by a Canadian priest residing in Bay Chaleur, from time to time visiting the village, and whither, when he is there, the Irish and other Roman Catholics on this river resort to worship. I am informed that the priest, for these occasional visits to the Indian village, receives from the Government £60 per annum.

“The new church erected here is now finished, and was incorporated in June last, according to the Provincial Act. The new church in Dalhousie is in progress. I have had a wish to

induce the inhabitants between this place and the upper settlements, forming a distance of upwards of twenty miles, to agree upon the site of a new church, at which I would periodically attend. But as yet they have not the means, being in the state in which most new settlers may be supposed, rather in scanty circumstances, providing the necessary subsistence for their families with difficulty. The time, however, is not far distant, when they will be able to make an erection for the purpose of public worship ; but until they are over the first difficulties incidental to settlement in a new country, I do not think it advisable to press the subject upon their attention, contenting myself with occasional visits, and performing worship at such private houses in the settlements as it may be convenient to the inhabitants to meet at for this purpose. The Holy Sacrament of the Lord's Supper was dispensed in St. Andrew's church here on the second Sabbath of July last, for the third time to a Presbyterian congregation ; one hundred and twenty-five communicants partook of the Sacrament. There are at present three parish schools established in these settlements, one here, one at Dalhousie, and the third equally distant from both, which are as well attended as can be expected considering the state of the roads, and the population being so widely scattered. There are also two Sabbath schools carried on. One is newly commenced, and the other has been established upwards of two years, which hitherto I have superintended. And it is highly gratifying to observe the progress that the children are making, and the interest which they seem to feel in reading and committing to memory portions of the Word of God and the catechism of our Church. Their attendance upon worship and their manner of keeping the Sabbath are pleasing foretastes of a rich harvest of virtue and piety.

“ In closing my present brief report, I cannot, in justice to my people and especially the elders of the Church, avoid noticing their continued kindness, and great attention to my

own personal convenience, and to that of my family. Besides the expenses incurred in furnishing the exterior and interior of the church, now completed, a commodious manse has been built, in which I have resided since the fall of 1833, now upwards of a year. On the whole things have hitherto prospered, and promise well. My feeble but zealous efforts to do good in the sphere of arduous labour which Providence has been pleased to allot me, have been crowned with flattering success. Divine Providence has in this part manifestly aided the efforts of the society, the beneficial effects of its operations being already very perceptible; and that they will continue more and more to thrive by the blessing of Almighty God is the earnest prayer of my heart."

The last report is that of the Rev. Mr. Hannay, of Richibucto, in the county of Kent. It is as follows:—"Of Presbyterians more immediately in connection with our Church the number is about seven hundred and fifty. About three hundred and fifty of those are on the River Richibucto, and within four miles of the church; one hundred and nine are beyond that distance and resident on tributaries to the Richibucto, viz., on Bass River, fifty-seven; on Moonies River, forty-two, and on Mill Branch, ten. All the last mentioned are from twelve to sixteen miles from the church. I preach, however, among them four Sabbaths yearly, in a school-room, in a central situation. I have been twice in that district and visited all the families. The attendance at the place of meeting on both occasions was numerous. Not less than one hundred and fifty were present, a number of whom may be reckoned as belonging to the Church of England, and not a few in connection with no Church whatever. In the above I have not included the settlers on the St. Nicholas River, the largest tributary to the Richibucto, and falling into it four miles above the church. Their number is one hundred and fifty-four, and their average distance from the church will be

two and a-half miles. With the exception of the settlers on Bass and Moonies River, etc., the attendance at the church is good, excepting when the weather is very bad. All the settlements on the Richibucto and its tributaries are of recent date, and considering that and other circumstances, sufficiently prosperous. The inhabitants are principally natives of Dumfries-shire and Galloway; with a small proportion from Prince Edward's Island, and from the North of Ireland. The number of communicants is one hundred and four at least. The Sacrament was dispensed on the 19th October, but owing to the lateness of the season, a number of old people and others were prevented from attending. I cannot speak with anything like certainty respecting the remaining Presbyterians in this county. In the settlement of Kouchibouguac, on the road to Miramichi, and fourteen miles from here, there are about one hundred souls. These paid one-seventh of the stipend, during Mr. McLean's incumbency, and received one-seventh of his Sabbath service. They are at present supplied from the Pictou connection by a brother of Mr. McCurdy, of Chatham, Miramichi, who teaches a school in the settlement of Nappan, not far from Chatham. There is also a settlement of Scotch Highlanders, called Glenelg, about ten miles from here and on the road to Halifax, where the Gaelic alone is spoken, which may number about fifty souls. There are a few additional on the same road, towards Shédiac, but their number is very inconsiderable. The sum-total of Presbyterians in the county, according to the above calculations, will be nine hundred."



CHAPTER VIII.

CHURCH OF SCOTLAND IN NOVA SCOTIA, CAPE BRETON AND PRINCE EDWARD ISLAND 1825-1833.—DEATH OF DR. GRAY OF ST. MATTHEW'S CHURCH.—NOTICES OF MESSRS. KNOX, RENNY AND SCOTT, HIS ASSISTANTS AND SUCCESSOR.—NOTICES OF REV. JAMES MORRISON, REV. GEO. STRUTHERS, AND REV. JOHN MACRAE.—JOURNALS OF TOURS IN CAPE BRETON, BY REV. JOHN MCLENNAN AND REV. D. A. FRASER.—INTEREST THEREBY AWAKENED IN SCOTLAND.—NOTICES OF REV. MESSRS. AITKEN, LANG, MCKICHAN, MCINTOSH AND H. MCKENZIE.



HAVING traced the progress of the Church of Scotland in New Brunswick from 1825 to 1834, we now proceed to trace its progress during the same period in Nova Scotia, Cape Breton and Prince Edward Island.

It has already been mentioned that St. Matthew's Church, Halifax, formerly called the Protestant Dissenting Meeting House, occupied a peculiar position, claiming to be independent of external jurisdiction, but since 1783 receiving its ministers from the Church of Scotland. It has been mentioned also that the Rev. Dr. Gray, who became minister of the congregation in 1796, was, for several years before his death, which occurred in 1826, laid aside by illness from the active duties of the ministry, that for a time the services were conducted by clergymen of the Church of England, and that then the congregation obtained as assistant to Dr. Gray the Rev. Robert Knox, and afterwards the Rev. Ebenezer Renny. Mr. Knox received his appointment on the nomination of Dr.

Baird, of Edinburgh, who thus writes of him in a letter, dated 5th July, 1820, and addressed to the Hon. Michael Wallace, a member of the congregation: "He is a native of Halifax. He had been under the immediate direction of your former able and excellent minister, Dr. Brown, who praises his talents, temper and attainments enthusiastically, and never speaks of his character, principles and manners but with unqualified esteem and affection." Mr. Knox, having been ordained by the Presbytery of Edinburgh of the Church of Scotland, sailed at once for Halifax, and entered on his duties as Dr. Gray's assistant in St. Matthew's Church. In 1821 he received and accepted a formal call from the congregation, but in 1823 returned to Scotland, having received a presentation to the parish of Ordequhill in the county of Banff.

Application was then made to Principal Baird and Dr. Andrew Brown to nominate a successor to Mr. Knox as assistant to Dr. Gray. They nominated the Rev. Ebenezer Renny, who came to Halifax in the autumn of 1823. In the following year the congregation resolved to give him a formal call, on condition that, if he accepted it, he would not leave them without giving them twelve months' notice. He declined to accept the call on this condition, and other difficulties having occurred, he returned to Scotland in November, 1825.

Application was again made to Principal Baird and Dr. Brown to nominate another assistant to Dr. Gray. Some delay occurred in making an appointment, and in consequence Dr. Jack, Principal of King's College, Aberdeen, was asked to make the nomination, if Drs. Baird and Brown were unwilling to make it. In the meantime Dr. Gray was removed by death, and Principal Baird and Dr. Brown were now asked to nominate his successor. But they had already selected the Rev. John Scott, respecting whom Dr. Brown wrote that Dr. Baird and he had cordially concurred in recommending him as a "person every way qualified, and heartily willing to accept

the offers they were authorised to make." Mr. Scott, having been ordained by the Presbytery of Jedburgh, entered on his work in Halifax towards the close of 1826, and in the following year received and accepted a formal call to the charge of St. Matthew's Church, of which he remained pastor till 1863, when, owing to the infirmities of age, he resigned the charge. The congregation then secured him a handsome annuity, and he was left in possession of the manse. But he did not long survive the cessation of active work. He died in February, 1864, having been thirty-seven years minister of St. Matthew's Church, and having always sustained a high and honourable character as a minister of the Church of Scotland. In the year 1833 Mr. Scott was invited by a circular letter from Messrs. Fraser and McKenzie to attend a meeting for the purpose of forming a synod in connection with the Church of Scotland. He submitted the letter to the congregation which, at a special meeting, adopted a letter to him suggesting the propriety of his respectfully declining to attend the meeting, and in which they say that they "feel it to be their duty to state that they have always considered it inexpedient to enter into any closer union with the Presbyterian churches in the Province than that which is established by the common bonds of love and charity which should govern all religious associations." The congregation retained its independent position till 1840, when, by a large majority, it agreed to authorise the pastor to join the Synod of Nova Scotia in connection with the Church of Scotland.*

In the year 1827 three additional ministers of the Church of Scotland, the Rev. James Morrison, the Rev. George Struthers and the Rev. John Macrae, came to Nova Scotia. Mr. Morrison was sent by the Glasgow Colonial Society to labour in Dartmouth, Preston, Porter's Lake, and other settlements to the east of Halifax Harbour, the spiritual necessities

* MS. minutes of St. Matthew's Church.—Croil's Story of the Kirk.

of which places had been early and repeatedly pressed on the attention of the society. Mr. Morrison had discharged with fidelity the duties of chaplain of the Glasgow gaol and agent of the city mission. He was ordained by the Presbytery of Glasgow, solemnly designated as a Colonial Missionary at a public meeting in August, soon afterwards sailed from Greenock, and arrived at his destined field of labour, which embraced a circuit of forty miles. In Dartmouth and Preston he found Indians and people of colour, who had been much neglected; and throughout his whole field of labour there was a deplorable state of ignorance and immorality. In 1830 he was elected to the important position of superintendent of the Acadian School in Halifax; but continued to preach at Dartmouth and the other stations, and to visit the people occasionally as time permitted. His direct connection with the Glasgow society now ceased, but he still continued to enjoy their full confidence and countenance in his new position. His name afterwards appears as a member of the Presbytery of Halifax, and minister of Laurencetown and Lake Porter. In later years he laboured as minister of the Scotch Church in Bermuda. After the Disruption, in 1843, he joined the Free Church of Scotland.

Mr. Struthers was sent by the Glasgow society to labour in Horton, situated on an arm of Minas Basin, opposite Cornwallis. The case of Horton had been pressed on the society by the Rev. W. Forsyth, of Cornwallis, whose advanced years and growing infirmities rendered him anxious to obtain a fellow-labourer in his neighbourhood. Mr. Struthers was a licentiate of the Presbytery of Ayr, and had been assistant successively at Collington and New Cumnock. Having received satisfactory information respecting his piety and talents, the society selected him for Horton. He was ordained by the Presbytery of Glasgow, and publicly designated along with Mr. Morrison, with whom also he sailed to Nova Scotia. He

found difficulties in Horton, arising from the low state of practical religion, and the diversities of religious opinion. But quietly and faithfully he prosecuted his work for some years, and then accepted an appointment to Demarara. He afterwards returned to Nova Scotia, and was chosen by the congregation of Cornwallis as assistant and successor to Mr. Forsyth, whose daughter he had married.

Mr. Macrae came to Nova Scotia from the Presbytery of Inverness, and became pastor of the adherents of the Church of Scotland on the east and west branches of the East River of Pictou. They had sent a petition to the Glasgow society for a minister who could preach to them in Gaelic and English, promising to contribute to his support. The directors did not deem it necessary to make any definite reply, as they had agreed to send a missionary to range over a wide field in Pictou and neighbouring counties, through whose labours and those of Mr. Macrae, of whose appointment they had learned, the wants of the petitioners might be supplied. The missionary whom they had agreed to send does not seem to have come. Mr. Macrae entered on his work among the East River settlers, and prosecuted it with great zeal and success till 1844, when he returned to Scotland, where he became parish minister, first of Killearnan and then of Stornoway. His son, Dr. D. Macrae, who succeeded him at the East River, is now minister of St. Stephen's Church, St. John, N. B.

In the same year* in which Messrs. Morrison, Struthers

* In this year (1827) a census of the population of Nova Scotia was taken, from which it appears that the whole number of inhabitants in the Province, not including those of Cape Breton, was 123,630. It had increased fifty per cent. since 1817, when, according to the census then taken, it was 82,053. Of the 123,630 in 1827 there were 37,647 Presbyterians, 28,655 Episcopalians, 20,401 Roman Catholics, 19,790 Baptists, 9,408 Methodists, 4,417 Dissenters, 2,968 Lutherans, and 344 of other denominations. One-third of the Presbyterians (12,429) resided in the Pictou District, and one-half (18,712) in this and the neighbouring District of Colchester. In the counties of Annapolis and Queen there were only 707 Presbyterians. The population of Cape Breton in 1827 was 18,700.

and Macrae arrived in Nova Scotia, a tour was made through Cape Breton by the Rev. John McLennan, of Prince Edward Island, and the Rev. D. A. Fraser, of McLennan's Mountain, N. S. The journal of Mr. McLennan's tour, which is replete with interesting and valuable information, is contained in a letter, dated Belfast, Prince Edward Island, 4th February, 1828, and addressed by Mr. McLennan to Dr. Burns, one of the Secretaries of the Glasgow Colonial Society. It is as follows:—"A general plan having been formed by the few ministers of our connection that are in this part of the world, to extend their labours as much as possible among those remote and scattered districts which are destitute of the means of religious instruction, I beg leave to transmit, for the information of your society, the following brief account of my journey through Cape Breton and some of the outskirts of Nova Scotia, in the months of September and October last.

"On the 12th September I sailed from Pictou in company with the Rev. Donald A. Fraser, and after an agreeable passage arrived next day at the Gut of Canso. Here Mr. Fraser and I parted, as we considered the object of our mission would be best answered by our taking different routes. The first Protestant settlement which I visited is called *Grand River*, situated on the south side of the island, and distant about thirty-five miles from the Gut of Canso. It is inhabited exclusively by Scotch Highlanders, about forty-three families, and very few people are able either to read or to write. Some of them have been settled here for the past fourteen years, and during all this period they did not see any clergyman but myself, and that was but once, three years before. They had a schoolmaster among them, who was in the habit of reading on Sabbath-days; but, from whatever cause, I regret to say that this laudable practice had been for some time back entirely given up. A few among them, I was happy to observe, seemed deeply concerned about the things belonging to their eternal

peace ; the great bulk, alas ! are careless and ignorant. I preached to them on Sabbath and on the following Monday, and baptized twenty children together. The people all appeared to be very anxious to procure a minister to reside amongst them ; but I fear, without efficient aid from some foreign quarter, that there is but a very faint prospect of this desirable event taking place. The settlers are, generally speaking, very poor, and, if I could judge from the soil and climate of the place, likely to continue so ; and their situation is so isolated and remote that they can hardly ever expect to share with any other settlement in the labours of a clergyman.

“The next place I visited is called the entrance of *St. George's Channel*, or north-west arm of Bras d'Or Lake, distant from Grand River about eighteen miles. My route lay along this lake, which is sixty miles long and from six to ten broad ; but being storm-staid on the south side, I preached in the evening to as many as could assemble, and baptized five children. Around this bay there are no less than a hundred and fifty Protestant families without a minister, schoolmaster or catechist ; but as this large and populous settlement formed a part of the tract assigned to Mr. Fraser, I leave him to give a more minute description of it.

“On the north side of the Bras d'Or Lake are the settlements of *Merigonatch*, *Denny Lake* and *River Denny*, consisting of upwards of two hundred families scattered over a surface of twenty or thirty miles, much indented by water, and consequently of very difficult access. Each of these I visited in turn, and baptized thirty children among them. These three settlements might be joined under one minister, as they are not divided by any great distance of water or other physical obstructions. At present they are exactly in the same deplorable situation respecting Gospel ordinances with those already mentioned.

“Next in order lies the settlement of *Lake Hogomach*, a

most beautiful basin of water, about twenty miles long, and from one to two broad. The number of Protestant families along the sides of this lake I do not exactly know, but I am sure they cannot be less than eighty or ninety. They are all new settlers, and, with few exceptions, very poor. They will be unable for many years to come to support a minister by their own resources. Here I preached on a week-day to a numerous audience, and baptized five children.

“On the morning of the 23rd September, being Sabbath-day, I arrived at *River Waga-matkook*, and although the weather was remarkably rough and stormy a large congregation soon assembled. There are upwards of fifty families on this river, pretty compact together, and some of them are in very independent circumstances. This settlement, joined with those of Brodeck on the south, distant fifteen miles, and Margaree on the north, might form one charge, for an active and zealous clergyman. There is a Mr. Chisholm, recently from Scotland, who preaches occasionally to the people of Waga-matkook. He is not, as far as I know, regularly settled anywhere, not being ordained for the pastoral work, though licensed. His residence, therefore, in Cape Breton can only be considered as very temporary.

“Having again preached at Waga-matkook on the Monday, and baptized twenty children at once, in the evening I continued my journey to the settlement of Margaree, already referred to. Here I preached to about sixty people, those from a distance not having heard of my arrival. The great bulk of the inhabitants are American refugees, or their descendants, and are very much divided in their religious sentiments. There are not more than a dozen of families who could be depended upon as attached to the doctrines or mode of worship of one Church, but they declared with one voice, if there was a faithful minister of the Gospel settled in the place, that they would all join him.

“About seventeen miles to the north-west of Margaree lies *Lake Ainsley*, a fine sheet of fresh water, twelve miles long and six broad, inhabited on the east side by Highland Scotch Presbyterians, and on the west by Roman Catholics. Of the former there are about sixty-three families, and all very poor. There is an excellent young man settled as schoolmaster amongst them, whom, by his example, as well as by his diligence in instructing both old and young, I consider of great benefit to the settlement. Here I also preached and baptized six children.

“The north-eastern extremity of Lake Ainsley lies about four miles from the settlement of *Broad Cove*, on the north shore of the island. In this latter place there are only a few Protestant families scattered here and there over a great extent of surface, the great bulk of the inhabitants being Roman Catholics; but about two years since a considerable number of families settled in the neighbourhood, on a high promontory called Cape Mabou. The Roman Catholics here, as well as in other places where their power and numbers preponderate, are extremely intolerant, and leave no stone unturned, whether by threats or flattering promises, to bring the ignorant and unwary into their delusive superstition; and I am sorry to say that their efforts are but too often attended with success. The Lake Ainsley people, and those settled about Broad Cove, would be a sufficient charge for one clergyman. They have, last year, transmitted a bond to Scotland for a minister, by the hands of Judge Marshall, of Cape Breton, a man as eminent for his piety as he is for respectability in his profession, but whether they have succeeded in their object I have not heard.

“From Broad Cove to the Gut of Canso is a distance of fifty miles, settled all by Roman Catholics, with the exception of a small number of Protestant families in and about Mabou. Here the only Protestant minister stationary on the island

resides, and it is but lately that I knew of this same one. He is of the Antiburgher Connection, and bears an excellent character ;* but however diligent and laborious in discharging the duties of his office the benefit of his ministrations must necessarily be circumscribed, and the more especially as he is totally unacquainted with Gaelic, the only language spoken or understood by nine-tenths of the Protestant population of the Island.

“From leaving Broad Cove I made no stay until I arrived at the Gut of Canso. Here I met my friend Mr. Fraser, after returning from his circuit. We both preached on the Sabbath-day to numerous congregations, and baptized twelve children. Along the sides of this much frequented sound there are at least a hundred Protestant families. They made several attempts to procure a clergyman, but they are so disunited, and many of them so callous about the matter, that they have hitherto failed of success. The great bulk of them are poor, but there are some who are well able, and, I doubt not, willing also, to contribute handsomely to the support of a minister. This station is rising into great importance in every point of view. It is the principal inlet to Cape Breton, and a sort of thoroughfare for people of all nations, and, for the same reason, peculiarly exposed to the encroachments of vice.

“There are several other Protestant settlements in Cape Breton which I did not visit on my last journey through the Island, such as River Inhabitants, Grau-tauo, Brodeck, Boularderie Island, Sydney, etc. Most of these were visited by Mr. Fraser. They are all equally destitute of the Word of Life.

“I also visited the settlement of *Lochaber*, near Antigonish, on the mainland of Nova Scotia. This place has very urgent claims on the benevolent officers of your society, but as the

* This was the Rev. William Miller, of the Synod of Nova Scotia, who was settled here in 1821, and continued to labour in the same place till his death in 1862. See Chapter I. of this Book.

people themselves corresponded with you on the subject of their wants, I need not here offer any remarks on their situation.

“Before concluding I would beg leave to call the attention of the society in particular to the settlements of *Murray Harbour* and *Three Rivers* in this island. These poor people are willing to do their utmost to procure the dispensation of religious ordinances among them. They sent you a representation of their case, accompanied with a bond for a minister, last autumn. They are extremely anxious to learn the result of their application. This you will please let me know by the earliest opportunity.

“It were superfluous to offer any comment on the facts above stated. They show the religious wants of these Provinces of North America, and especially of Cape Breton, in a stronger light than any language can do. Here are literally many thousands of poor creatures perishing for lack of knowledge, none caring for their souls, and verging fast to a state of barbarity. They raise their public appeal to their countrymen, professing the same religious belief with themselves, for aid in their distress. O ! let not their cry be heard in vain.”

An account of Mr. Fraser's visit to Cape Breton, drawn up and communicated to the Glasgow society by Mr. Martin, of Halifax, is appended to the society's third annual report. Like Mr. McLennan's journal, it contains much interesting and valuable information. It is as follows :

“In the month of September last (1827), the Rev. Donald A. Fraser, of Pictou, proceeded on a missionary tour to Cape Breton, accompanied by the Rev. John McLennan, of Prince Edward Island. These gentlemen separated at the Straits of Canso, which separate Nova Scotia from Cape Breton ; the latter proceeding in such a direction as would enable him to take the northern parts of the island in his route, and the former pursuing his tour southward. Mr. Fraser states that he found much difficulty in gaining the object of his mission, on

account of the peculiar manner in which Cape Breton is intersected with water, as also by reason of the extreme and almost unprecedented inclemency of the weather at that season of the year. By perseverance, however, and at the expense of much personal fatigue, he arrived at the beautiful and interesting Island of Boularderie, situated in the Bras d'Or Lake. The south side of this island is almost entirely occupied by persons of the Roman Catholic persuasion, but the north side presents one unbroken line of families, earnestly desirous of obtaining a minister from our mother Church. They are chiefly from the district of Gairloch in the Highlands of Scotland, and almost all exhibit those features of industry, sobriety and decorum which peculiarly distinguish emigrants from that district. To them Mr. Fraser preached repeatedly, and was highly delighted, not alone with the affectionate warmth which distinguished their reception of himself, but more especially with the zeal they manifested in attending his public ministry. There are upwards of forty families extending along a coast somewhat more than thirty miles in length, and on every occasion on which he preached he represented them as following him by families in their boats.

“They are not far from the settlements of Baddeck, where he also preached, and where these affectionate beings accompanied him. The population of Baddeck is not so exclusively Scottish, but they all seemed willing to unite with the island's population in applying to your society for a clergyman. Mr. Fraser remained for ten days in their settlements, and found frequent occasions to exercise his ministerial functions. From thence he proceeded to *Sydney*, the capital of Cape Breton; there he was also greeted with unequivocal cordiality, and preached twice to a respectable and highly appreciative audience. Many persons have been awakened to the sense of a coming judgment, in that place, and some have given undoubted evidence that Christ is precious to them. It was

here alone that Mr. Fraser encountered any but Roman Catholics or Presbyterians. The Baptists have gained a few proselytes, and there is a clergyman of the Church of England settled there; still the general feeling seemed leaning towards the simplicity of our forms, and Mr. Fraser has himself been personally supplicated to reside amongst them. Nor does he doubt that if a minister of our church could be found willing to endure some little privations, and zealous to preach Christ and him crucified, a congregation might speedily be formed in that place, and he is particularly anxious to direct your attention to Chief Justice Marshall, who is well calculated to give much useful information regarding the religious wants of the island generally, who is well disposed to our church, and above all, who feels an earnest desire for the salvation of souls. He resides at Sydney, and occasionally corresponds with Mr. Fraser concerning the state of that place.

“After a stay, which was delightful in everything but its shortness, Mr. Fraser returned again by the Boularderie Island; and finally bidding adieu to his countrymen in this sequestered spot, who followed him with prayers and tears, he proceeded by water to the head of the north-west arm of the Bras d’Or Lake, visiting in his progress the coasts and islands of that superb expanse of water. Generally speaking, the inhabitants, as far as he could ascertain, are Roman Catholics or Presbyterians, and whilst he found the former tolerably well supplied with priests of their own communion, the latter are, alas! perishing in ignorance, and with few means of instruction. From the Bras d’Or, he pursued his journey to the River Inhabitants, and onwards to the Strait of Canso, where, after many toils and many pleasures, he once more met with his fellow-labourer, Mr. McLennan. On the following day, which was the Sabbath, they both preached to respectable congregations in the English and Gaelic languages; and on Monday they proceeded to Antigonish, where they preached to respect-

able congregations. In the course of a few days they arrived at Pictou with many renewed causes of thankfulness to the God of Mercy.

“After submitting to you this brief outline of his mission, Mr. Fraser is anxious to bring some parts of it minutely under your notice. He wishes you to be aware of the active co-operation and liberal aid with which Lieutenant Duffus, R. N., residing at Baddeck, and his brother, Mr. William Duffus, of the Boularderie Island, have fostered the strong partiality of their neighbours for our church. And it is also of consequence to state that Mr. Fraser left matters in such progress there, as to warrant the hope that before now he could have presented documents to me binding the people to such terms as your society require in sending out a clergyman. He made similar arrangements at the River Inhabitants and the Straits of Canso, which he expects will be united in one parish, and he is much astonished that their documents have not as yet arrived. It were, indeed, desirable that missionary tours could be more frequently undertaken, not merely for the exclusive purpose of preaching the Gospel, but also to stir up and guide the people to such measures as would ensure the regular administration of ordinances. This, however, is what the brethren in the colonies cannot hope to accomplish to the extent which is practicable and indispensably necessary, because their own flocks would suffer severely thereby, and because they themselves receiving no pecuniary remuneration, the expenses of their journey fall insupportably heavy on their limited means. And it is hoped that your benevolent society will consider the propriety of appointing and sending out missionaries, with no particular limit assigned to their labours. It is, however, necessary to remember that a knowledge of the Gaelic language is indispensable in Cape Breton and the greater part of our adjacencies.

“Mr. Fraser represents Cape Breton as an object worthy

of all Christian sympathy, and of your most serious consideration. The present generation still bear the impression of men who once heard the joyful sound of the Word of Life. They are all perhaps, more or less, alive to the destitution of their situations, and many amongst them are mourning in sorrow of soul over the remembrances of privileges once enjoyed, and the anticipation of privations yet to be endured. But if this feeling be not cherished—if these kinsmen, according to the flesh and members of our own Church, are left to experience that sickness of heart which is caused by hope deferred—it is to be feared that another race will spring up who will feel little of this desire, and that a moral darkness will fall upon these poor people which it were probably easier to prevent than to remove. There is little doubt that if the vivid and living reality of Cape Breton were placed before the eyes of the Scottish public it would call forth a burst of benign sympathy which would enable your society to dispel the gloom which palls the hopes of our countrymen in these wilds.”

The publication of the affecting details contained in the reports of Messrs. McLennan and Fraser’s visits awakened in Scotland a deep interest in the spiritual condition of the settlers in Cape Breton. Several years, however, elapsed after the visits were made before a missionary was sent to their relief. In the meantime, additional labourers were sent to Nova Scotia and Prince Edward Island, of whom we proceed to give an account.

It appears from the minutes of the Glasgow Colonial Society of March, 1828, and their second annual report, that an application had been made to the society by the Rev. Messrs. Scott and Martin, of Halifax, to select a suitable person to preside over an academy about to be erected in that city. The directors nominated the Rev. Thomas Aitken, A.M., preacher of the Gospel, who accepted the appointment, came to Halifax in October, 1828, and entered on his duties as rector of the

academy. Mr. Aitken engaged in missionary work, preaching the Gospel and acting as secretary to a society auxiliary to the Glasgow society, established in Halifax. "He thus proved himself anxious to promote alike the interests of literature and religion throughout the province."

In 1829 two missionaries, the Rev. Gavin Lang and the Rev. Dugald McKichan, were sent to Nova Scotia by the Glasgow Colonial Society. Mr. Lang had previously been assistant in the parish of Kilbride. He was ordained by the Presbytery of Irvine on the 11th May, 1829, and immediately afterwards sailed for Nova Scotia, where, after a stormy passage, he arrived in the month of September. Shelburne was his destined field of labour. Here had previously laboured the Rev. Mr. Fraser, of the Church of Scotland, and the Rev. Mr. Dripps, of the Synod of Nova Scotia. By the terms of his commission, Mr. Lang was left at liberty to join the Synod of Nova Scotia or not, as he should see best; but he did not join it. For two years he laboured in Shelburne with great zeal, in the face of great discouragements, and then returned to Scotland, where he became minister of the parish of Glassford. He died in 1869, in the seventy-eighth year of his age and forty-first of his ministry. Three of his sons became ministers of the Established Church. One is now minister of the Barony Church, Glasgow, another went as a missionary to India, the third—the Rev. Gavin Lang—was for some years pastor of St. Andrew's Church, Montreal.

Mr. McKichan was sent to labour in Merigomish, in the eastern part of the county of Pictou. In the settlements in this neighbourhood he continued for three years, preaching in English and Gaelic, superintending schools, and discharging other duties of the Christian ministry. In 1832 he went to the Island of Cape Breton, where he is said to have been the first minister of the Church of Scotland settled over a congregation, and where he laboured, at River Inhabitants, for a

number of years. In 1840 he came back to his former congregation in Merigomish, and continued there till 1844, when he returned to Scotland and became parish minister of Daviot till his death in 1859.

In Prince Edward Island the Rev. John McLennan was the only settled minister directly in connection with the Church of Scotland till 1830,* when the Rev. James McIntosh was sent to take charge of a congregation in Charlottetown, the seat of government and capital of the island. This congregation had been organised in 1824, and a church erected in 1826, known as St. James's. The Glasgow society was applied to to appoint a minister, who could preach in Gaelic as well as English, and Mr. McIntosh received and accepted the appointment. He was ordained by the Presbytery of Tain, and arrived in Prince Edward Island in October, 1830. Finding that the church building was not in such a finished state as to admit of being used with comfort as a place of worship, he returned to Scotland to obtain aid towards its completion, and, with the sanction of the directors of the society, spent several months soliciting subscriptions in the northern counties. Coming back to Charlottetown, he resumed his labours, and the congregation seems to have prospered under his ministry, which lasted only a few years, after which he left for Halifax. There he opened an academy, and occasionally preached in St. Matthew's and St. Andrew's churches and in other places. In 1838 he was appointed Professor of Mathematics and Natural Philosophy in Dalhousie College, where he remained till 1844, when he returned to Scotland.

In the year 1831, the Rev. Hugh McKenzie was appointed by the Glasgow society to proceed as a missionary to a settlement in Wallace, in the county of Cumberland, Nova Scotia.

* The Rev. Donald McDonald, who was now labouring in Prince Edward Island, had come from the Church of Scotland, but he occupied an isolated position, separate from other ministers of the Church.

He was a native of Ross-shire, and a licentiate of the Presbytery of Hamilton, by which presbytery he was ordained in August, 1831. In the following month he sailed for Nova Scotia, but the ship in which he sailed was driven back by a severe storm, and he remained during the winter months with his friends in Scotland. He left the next spring, and arrived in Nova Scotia in May, 1832. In his field of labour he had two stations, distant from each other nine miles, at which he preached in English and Gaelic with great acceptance. Among his hearers were some old men and women who, till his coming, had heard only one sermon in twenty years in a language they could understand. From 1832 to 1840 he continued to labour in Wallace and neighbourhood, and then removed to Lochaber, in the county of Antigonish. He afterwards returned to Scotland, and became minister, first of Tongue, and then of the Gaelic Church, Inverness.



CHAPTER IX.

SYNOD OF NOVA SCOTIA IN CONNECTION WITH THE CHURCH OF SCOTLAND.—NOTICES OF REV. MESSRS. MCGILLIVRAY, ROMANS, HENRY, AND D. MCINTOSH.—REPORT BY MR. HENRY OF PRESBYTERIANISM IN SOUTH AND WEST OF NOVA SCOTIA.—ORGANISATION OF SYNOD OF NOVA SCOTIA IN CONNECTION WITH THE CHURCH OF SCOTLAND.—ROLL OF SYNOD.—NOTICES OF MESSRS. FARQUHARSON AND STEWART, MISSIONARIES TO CAPE BRETON.—STATISTICS.



THE year 1833 was an eventful one in the history of the Church of Scotland in the Eastern Provinces. In the beginning of this year, as we have seen, the Presbytery of New Brunswick, the first regular Presbyterian organisation in the Provinces in connection with the Scottish National Church, was constituted; in the month of August the Synod of Nova Scotia was constituted; and during the course of the year no less than seven missionaries came to labour in the Eastern Provinces in connection with the Church of Scotland. Two, of whom notices have already been given, came to New Brunswick, four to the mainland of Nova Scotia, and one to Cape Breton.

The ministers who came to Nova Scotia in 1833 were the Rev. Alexander McGillivray, the Rev. Alexander Romans, the Rev. David Henry, and the Rev. Donald McIntosh. Mr. McGillivray was a native of the parish of Croy, Inverness, and, when he came to Nova Scotia, began his labours in Merigomish after Mr. McKichan's departure from this field to Cape

Breton. Here Mr. McGillivray laboured with great zeal for five years. During the first two years, Lochaber and St. Mary's formed part of his charge ; during the last three he restricted his ministrations to the neighbourhood of Barney's River, which flows into Merigomish Harbour. In 1838 he removed to McLennan's Mountain, where he continued to labour with great devotion and earnestness, till his death, which occurred on the 16th February, 1862. In the year 1858, the degree of Doctor of Divinity was conferred on him by Queen's University, Kingston. When the Disruption occurred in 1844 Dr. McGillivray was the only minister in the eastern part of Nova Scotia who remained in connection with the Church of Scotland.

Mr. Romans was a native of Halifax, and had gone to Scotland to complete his education. In the early part of 1833 he was licensed as a preacher of the Gospel by the Presbytery of Edinburgh, and returned to Nova Scotia the same year. On the 9th September, 1835, he was ordained as pastor of the congregation in Dartmouth, where Mr. Morrison had been previously settled. In 1838 he became Professor of Classics in Dalhousie College, in which position he continued till 1843. At the disruption, in 1844, he cast in his lot with the Free Church. After retiring from the charge of Dartmouth, he continued to preach the Gospel in various places, as opportunity offered. He still survives, one of the venerable representatives of the early fathers of the Presbyterian Church in Nova Scotia.

Mr. Henry was appointed by the Glasgow Colonial Society to labour as a missionary in the southern and western districts of Nova Scotia. He was ordained by the Presbytery of Aberdeen, sailed in midsummer of 1833, and soon afterwards arrived in Halifax. Under the direction of the mission committee which had been organised at Halifax, he at once commenced a series of journeys through the districts to which he had been appointed, preaching the Gospel and dispensing the ordinances

of grace. Among other places, he visited Yarmouth, Shelburne, Digby, Annapolis and Cornwallis. His visits were highly prized, and his labours eminently useful; but failing health compelled him to relinquish his work and return to Scotland in 1834. A journal of his tours was sent to the Halifax committee, and transmitted to the Glasgow society. From this, as well as from personal intercourse with Mr. Henry after his return, the directors obtained valuable information respecting the south and west of Nova Scotia, which is embodied in the following extracts from the society's eighth annual report, dated March, 1835:—

“The stations of *Yarmouth* and *Shelburne* have been particularly pressed on the attention of the directors by Mr. Henry personally, as well as through the medium of his journal. The former of these places was originally settled by emigrants from New England about seventy years ago. It now contains about 6,000 people, spread over a large tract of country. The first settlers were almost all Presbyterians or Congregationalists, and they had two churches, one in the village of Yarmouth, the other at six miles distance. The congregations at these churches were at one time large and flourishing, but the spirit of division broke in among them, and scattered the members. Still there is in Yarmouth a considerable remnant who retain a strong attachment to the doctrines and worship of the Church of Scotland, and were there an able and acceptable minister established among them, there is reason to expect a flourishing congregation. Shelburne, formerly the scene of Mr. Lang's labours, is still destitute of a fixed pastor; and, notwithstanding its distance from Yarmouth, it may, in the meantime, be associated with that settlement as the field of a minister's labours, whose residence might be alternately at each of these places. The people at Shelburne are all warmly attached to the Church of Scotland, and Mr. Henry's visit to them was so anxiously expected that several persons had come from con-

siderable distances, on preceding Sabbaths, in hopes of public worship. The congregation is well organised, and has a regular session. Mr. Henry remained among them nearly four weeks, visited many of the families, preached in the church at Clyde River, fourteen miles distant, and at other remote stations, baptized a number of persons, and dispensed the sacrament of the Lord's Supper according to the form of the Church of Scotland, with much comfort, in a crowded church, and to a respectable body of communicants. It is the earnest desire of the society to appoint a minister to these stations, and they have been anxiously looking out for a suitable pastor to fill this important charge.*

Annapolis and *Digby* have also been pointed out by Mr. Henry as suitable stations for a missionary. The first of these places was amongst the earliest settlements in Nova Scotia, and it is now a close-built, neat little town, surrounded with well-cleared land. The Presbyterians in it are numerous. They are desirous of doing something to revive the Presbyterian interest, and expressed their willingness to unite with the people of Digby for the purpose of supporting a minister. 'Were a regular ministry established at a central point at Annapolis the number would doubtless increase. An active, zealous and faithful minister established in that place, paying frequent visits to Digby, etc., would do much to promote the interests of religion in the place, and preserve the remaining attachment of the Presbyterian remnant and obtain accessions to its numbers. The difficulties arising from the present small number, the distances of the stations, and the want of churches at the various places, are certainly very great, but perhaps not insurmountable, nor such as to preclude a hope of a branch of our Church being planted in this beautiful district. At present

* In 1836 the Rev. John Ross, of Aberdeen, was appointed to the station of Yarmouth and Shelburne.—MS. minutes of Glasgow society of 22nd March, 1836.

these places afford a pleasant, extensive and grateful field of missionary labours, as the chief and perhaps only means of organising them in such a manner as to prepare them for procuring, if possible, the labours of a settled minister.'"

Mr. McIntosh, the fourth missionary connected with the Church of Scotland, who came to Nova Scotia in 1833, was ordained by the Presbytery of Lochcarron and sent to the West and Middle Rivers of Pictou. The people of these settlements had requested three commissioners in the north of Scotland to select a minister for them; and they nominated Mr. McIntosh. Although not directly connected with the Glasgow society, he received their countenance and support, and on his departure to Nova Scotia was supplied by them with suitable books and tracts. In their ninth annual report (1836) they thus refer to him and his fields of labour:—"The congregation under the charge of Mr. Donald McIntosh at West and Middle Rivers of Pictou is in a very healthy state. The stations or fields of labour attached to Mr. McIntosh are exceedingly large, and additional labourers are particularly required to strengthen his hands. His people are united and at peace. They are exceedingly happy under his ministry; and his labours in the ordinary departments of pastoral duty, and in the establishment and superintendence of schools on week-day and Sabbath, have been great and successful." Mr. McIntosh returned to Scotland in 1844, and became minister of the parish of Urray, in the Presbytery of Dingwall, and afterwards of Eddleston. He died in 1859.

Soon after the arrival of Mr. McIntosh took place the organisation of the Synod of Nova Scotia in connection with the Church of Scotland. An account of its organisation is contained in the following communication to the Glasgow Colonial Society, dated Halifax, 14th October, 1833:—

"DEAR BRETHREN,—We have been appointed as a committee to inform your society of an event which we have

reason to believe will not be less pleasing to you than it is likely to prove advantageous to us—the formation of a synod at Halifax for this and the adjoining colonies in full connection with our National Church. We have long wished for a closer union with each other and with the parent Church, and have endeavoured, on different occasions, to pave the way for its accomplishment; and after holding frequent meetings, and receiving annual additions to our numbers from Scotland, we have at last succeeded.

“In consequence of a circular letter, copies of which were addressed to all our brethren in these colonies, a number of ministers assembled together in St. Andrew’s Church, Halifax, on the 29th August last, and, after prayer and serious deliberation, proceeded, on the 30th of the month, to constitute themselves into a synod, the Rev. Donald A. Fraser, minister of McLennan’s Mountain and New Glasgow, and senior clergyman of our Church, being chosen moderator for the ensuing year, and the Rev. John Martin, clerk.

“After the ministers had produced extracts of their license and ordination by presbyteries of the Church of Scotland, the synod proceeded to the formation of subordinate church courts, when the following arrangement was adopted for the present, subject, however, to such alterations as time and circumstances may suggest. I. *The Presbytery of Halifax*, consisting of the following members, John Martin, St. Andrew’s, Halifax; James Morrison, Laurencetown and Lake Porter; and Donald McIntosh, West River, Pictou. II. *The Presbytery of Pictou*, consisting of Donald A. Fraser, McLennan’s Mountain and New Glasgow; Kenneth J. McKenzie, Pictou; John Macrae, East River; and Alexander McGillivray, Merigomish. III. *The Presbytery of Prince Edward Island*, consisting of John McLennan, Belfast; James McIntosh, Charlottetown; and Hugh McKenzie, Wallace.

“During the different sittings of the synod a number of

other subjects, connected with the state and prospects of our infant Church and conducive to her prosperity, came under consideration of the court. It was unanimously resolved that no probationer be taken on trial for ordination by any presbytery in connection with the synod until the concurrence of the synod be obtained; that missionary labours should be encouraged and continued in the new settlements; and the members of the synod were directed to prepare a statistical account of their respective congregations, containing the number of families, communicants, Sabbath-scholars, baptisms, marriages, etc., in each congregation, to be laid before the next meeting of the synod.

“A committee was named to correspond with the Synod of Canada on the affairs of the Church as at present constituted in the North American colonies. It was also agreed that a correspondence should be opened immediately with the General Assembly’s committee for colonial affairs, informing them of the formation of this synod, and soliciting a closer union with that venerable court.

“A very pleasant and agreeable duty has likewise been entrusted to us, which we are now about to perform. We have been directed to correspond with your society, which has already rendered such valuable and important services to so many of our infant churches in these colonies, to tender the thanks of the synod to your excellent institution for your valuable aid, and to solicit the continuance of your useful labours in this part of the vineyard. And we have also been enjoined to request, for the promotion of union and harmony, that all the missionaries whom you may hereafter be pleased to send out to our assistance may be placed, in compliance with the dedicatory act of the assembly, under the authority of the church courts of the bounds where these congregations or missions are situated.

“We have, in like manner, been appointed to inform you

that the synod agreed to establish a fund for such public and useful purposes as to them might appear proper, and appointed the Rev. James Morrison their treasurer. As the cause of missions is intended to be advanced by this measure, and as the synod are anxious to obtain a travelling missionary, as soon as their pecuniary means will allow them, we have now, in compliance with these directions and wishes, to solicit aid from your society for this laudable object, assuring you that whatever sum may be granted by you will be faithfully applied for the purposes for which it is intended. A very small sum, in addition to the assistance which might be expected from the new settlements, would enable us to engage another missionary to aid those who are already labouring so usefully and so successfully on a field too extensive for their exertions.

“We have only to state, in connection with the above particulars, that after a standing commission had been appointed, consisting of the moderator, Kenneth J. McKenzie, James Morrison, and the clerk, to watch over the general interests of the Church, and after other necessary business, as far as it could be overtaken, had been satisfactorily arranged, the synod appointed the next meeting to be held at Pictou, on the first Tuesday of August in the year 1834.

“In concluding this brief sketch of the proceedings of the first meeting of our highest ecclesiastical court in these provinces, we have certainly great cause to look back with gratitude to God for His distinguishing goodness to us and our congregations during the few years which have elapsed since our pastoral connection with them has been formed, and to look forward with confidence and hope to the continued and increasing prosperity of our Church in these trans-Atlantic colonies. Little more than twelve years have revolved since the oldest of the congregations in connection with this synod was first organised in the midst of the forest. Every passing year has added to our numbers and strength ; and, although we

are yet but a small band when compared with long-established and flourishing churches, our prospects are truly cheering and animating. Living in a thriving and prosperous colony, where new settlements are rapidly forming and the population steadily increasing, enjoying the protection and friendship of our parent Church, and the fostering aid of your benevolent society, we have good ground to hope that while our oldest congregations continue to advance, not only in temporal prosperity but also in knowledge and piety, new congregations will still spring up to the east and the west in these extensive provinces, calling aloud to us for ministerial labours and watchful care.

“Whilst we can devote only a very small portion of our labours to stations far removed from our own congregations, and in the absence of a regular university for training young men for the ministry in connection with our own Church, we must still continue to look to Scotland, and more especially to your society, for assistance in providing our numerous vacancies and settlements with useful and pious missionaries and fixed pastors. Trusting that you will be encouraged by the blessing of God and the liberality of the public of Scotland to carry on your labours with unremitting zeal and activity, and that you will be enabled to send out every year additional fellow-labourers to take part with us in the ministry of the Gospel, we beg leave to assure you that we remain, with the highest affection and esteem,

“Dear brethren,

“Your humble and obedient servants,

“JOHN MARTIN,

“JAMES MORRISON.”

It appears from this communication that on the roll of the synod as organised in 1833 there were the names of only ten ministers. There were, however, at this time, several other ministers and missionaries of the Church of Scotland in Nova Scotia and Cape Breton, who afterwards became members

of the synod. Its numbers were increased by others who came in subsequent years until 1844, when it was greatly reduced by the return of several to Scotland, and the organisation of others as the Free Church of Nova Scotia. Only three were then left in Nova Scotia, Prince Edward Island and Cape Breton, in connection with the Church of Scotland. These were Dr. McGillivray, of McLennan's Mountain, and Messrs. Scott and Martin, of Halifax.

It has been mentioned in the beginning of this chapter that a missionary was sent to Cape Breton in 1833, and another in 1834. The spiritual destitution of this island had been reported by Messrs. McLennan and Fraser, who had visited it in 1827, and was still very great. Its deplorable case attracted the special attention of Mrs. Mackay of Rockfield, Sutherlandshire, through whose exertions mainly the Edinburgh Ladies' Association was formed, and funds collected to support missionaries to Cape Breton. This association undertook the support of the two missionaries sent in 1833 and 1834, as well as of others afterwards designated. The first of these was the Rev. Alexander Farquharson, who was sent with the sanction of the Glasgow Colonial Society. He was a Gaelic-speaking licentiate of the Church of Scotland. Soon after crossing the Atlantic, he was ordained at Newcastle by the Presbytery of New Brunswick. Having itinerated for a year in Cape Breton, he accepted a call to Middle River and adjoining settlements, where he continued to labour with great fidelity and success till his death in 1858. In a letter dated Middle River, 17th February, 1834, he gives an account of his first few months' missionary labours in the island. The following extracts will serve to show the laborious character of his work, and the extent and destitution of his field of labour:—

“I shall, in the form of a journal, give you a brief view of my labours since my return on the 11th September from Newcastle, Miramichi, where I was ordained. On the forenoon of

the 16th, I preached a Gaelic sermon at the Gut of Canso, and set off for St. George's Channel. Next morning notice was sent round the end of the channel of my being to preach, and by ten o'clock a houseful of attentive hearers assembled, to whom I preached with pleasure and liberty. In the afternoon, two or three miles further on, in the house of a respectable farmer, I again preached to about thirty persons. Here I gave intimation that I should preach again on Thursday, ten miles distant, in a neat church, built last summer on the south-east end of the bay. On Wednesday baptized some children on my way thither. Found a good congregation on Thursday, to whom I preached in Gaelic and English. Friday a number of people assembled, some having children to baptize, and some to hear the Word, whom I exhorted regarding the nature of the ordinance of baptism, the ends for which it was appointed, the responsibility of parents, etc. Round this channel is a large settlement of Presbyterians, all Highlanders, with the exception of a few individuals, all attached to our Church, and who have been looking and waiting, and some, I hope, praying for a minister from the Old Country and Church. About one hundred and seventy families, including Grantames, four or five miles off, would be able to maintain a minister, and though some are poor, being new settlers, I really think if a clergyman came, who would conduct himself suitably to his profession, and have their best interests at heart, that they would cheerfully and respectably maintain him. Two churches, seven miles distant, would be requisite, and at either of these, on a good summer day, most of these families might assemble, the distance from either to the most remote settler not exceeding twelve miles. Many of the people expressed their anxiety, every time I visited them, that I should settle among them.

"On Saturday I crossed the channel northward for Malagawash, having previously sent notice that I should, God willing, be there on the Sabbath. This settlement, including

the basin of River Denny, contains eighty families, who can easily attend the same place of worship. In the middle of the settlement they have erected a place of worship, now nearly finished. They are Highlanders, connected with our Church, and would willingly join another settlement to maintain a clergyman. On Sabbath, 22nd, had a pretty large meeting in the church, to whom I preached in both languages. Here I observed several individuals from the end of St. George's Channel, a distance of fifteen miles. Monday I crossed the River Denny, a narrow arm of the Bras d'Or Lake, intending to preach to the people on the opposite side on my way to Hogama. Most of them being from home, I remained till next day, when (though very rainy) a houseful attended, who listened with earnestness and attention. Next day, accompanied by about twelve of those who were my hearers the preceding day, we travelled onward to Hogama, where I preached to a small number, amongst whom were four men from Lake Ainslie, who after sermon insisted that I should go with them and give them a sermon on Friday. On Thursday, having left notice that I should be at Hogama on Sabbath, I accompanied the men, a distance of fourteen miles, preached on Friday in Gaelic and English, and baptized fifteen children. Round this lake are two settlements of Presbyterian Highlanders, with a few exceptions, from the Western Isles, Isla, Muck, etc.; in each of these they have a church well advanced. These and Cape Mabou, a settlement not far off, contain 150 families. Their need of a faithful pastor is particularly urgent; few of them can read the Word of Life, and they have no means of grace to resort to on the Sabbath.

"Saturday I returned to Hogama, and on Sabbath I preached to a pretty numerous congregation, a number of whom were from Malagawash, where I preached the preceding Sabbath. This settlement and Washback contain 160 families (Highlanders), very anxious to get a clergyman of

our Church. They propose building two churches, seven or eight miles distant. On Wednesday, farther down the bay, I preached to a crowded houseful of very attentive people, chiefly from Lewis. On Thursday proceeded to Middle River, or, as sometimes named, Waga-matkook. I arrived in the evening, feeling a little dejected, not knowing where to go for the night, being an entire stranger to the place and people. A kind Providence ordered that the first man who met me was an aged, godly man, originally from Lord Reay's country—Kenneth Macleod, whose wife, Robina Macdonald, a pious woman, had died some time ago. They were among the first who settled on the river, procured two hundred acres for each of a respectable family, and two hundred as a glebe for a clergyman of our Church. This father in Israel welcomed me to the settlement, and as kindly conducted me to his house, where I was hospitably entertained till I left the settlement the following week. To the house of one of his sons, within two hundred yards of the church, I returned on the 10th December, to winter quarters, and from thence now I write to you."

Having given an account of various other places he visited, Mr. Farquharson adds the following sentences in which he expresses, in the strongest manner, his views as to the extreme spiritual destitution which he found in Cape Breton: "From what I have written you will learn a little of the desolate condition of many a precious soul here. I really believe, from what I have seen and learned, that there is not a place in the whole world, professing Christianity, where there are so many families so near to each other and so utterly destitute as our poor countrymen in this island are. There is labour enough for seven or eight faithful and laborious ministers of our Church."

Mr. Farquharson drew up a plan for the division of the island into ten parishes, with twenty-two churches or preaching

stations. He also suggested the propriety of appealing to the Home Government for pecuniary aid for the support of ordinances in these. An appeal was accordingly made to Mr. Spring Rice, Secretary for the Colonies, who expressed his approval of the proposal submitted to him, but regretted that the Home Government had no funds at its disposal to appropriate to such an object.*

The missionary who was sent to Cape Breton in 1834 was the Rev. John Stewart. As in the case of Mr. Farquharson, his support was undertaken by the Edinburgh Ladies' Association, and he was sent with the sanction of the Glasgow Colonial Society. He was a native of Little Dunkeld, studied under Dr. Chalmers, and was licensed to preach in 1832. In July, 1834, he sailed for Cape Breton, where he arrived in the following month. After labouring as a missionary for upwards of a year in the island, he accepted a call to a congregation at St. George's Channel, to the charge of which he was inducted on the 19th October, 1835. Here he continued for several years, and then removed to take charge of a congregation at New Glasgow, where he died, after a brief illness, on the 4th May, 1880. He was an able preacher and an indefatigable labourer, and, during his lengthened ministry, rendered very valuable service in the cause of his Master. Of his early labours in Cape Breton he has left an account, which, like the journal of Mr. Farquharson, furnishes evidence of the spiritual destitution prevailing in the island, and of the difficulties of missionary work in this field. From his account we condense the following particulars:—

On the 23rd August, 1834, Mr. Stewart arrived at Plaister Cove, on the Gut of Canso, and there met some of the dwellers along the strait, whose tattered garments, untidy persons, and doleful accounts of their circumstances, gave him an unfavourable impression of the state of affairs in the island. On

* Eighth annual report of Glasgow Colonial Society.

Sabbath, the 24th, he preached, with little comfort, in a half-finished church, which was supplied on alternate Sabbaths by Mr. McKichan. He then proceeded to Port Hood. On his way he saw a funeral, and after the interment, observed a crowd of people sitting among the graves around a cask of rum; they were Roman Catholics, and he had no hope of getting a hearing from them; he afterwards learned that a fight occurred among the graves before they parted. At Port Hood he preached, on Sabbath, the 31st, to one hundred and fifty Protestants, there being about twenty-six families of Protestants near Port Hood, while, from the strait to that place, a distance of thirty miles, only one Protestant family was discovered. During the week he went to Lake Ainslie, where he preached to a considerable body of people, and urged them to finish a church which they had begun to build. On the next Sabbath he preached at Broad Cove to about two hundred people in poor circumstances, and the following day left for Hogama, where, for the first time, he met Mr. Farquharson. Finding that the people of Middle River were anxious to have Mr. Farquharson settled among them as their pastor, he wrote out a call, went to Middle River, preached there, and got the call signed. He then went to River Inhabitants, where he had promised to assist Mr. McKichan at a communion. Here he was waited on by the people of West Bay, who wished him to settle among them, but to their application he could give no immediate answer. Here, also, he received a pressing invitation from the Presbytery of Pictou to come up for ordination, with which he complied.

Having been ordained, he returned from Pictou on the 17th October, and on the following day preached at the strait. He then set out for Sydney, a distance of one hundred miles, and preached there in the Methodist chapel. On the 31st October he left Sydney for Mira, where there was a large settlement of

Highland Scotchmen, and where he preached in English and Gaelic to a large congregation. He next went to Catalone and, on the 3rd November, preached to a large congregation, whom he had to reprove for restlessness, and whom he addressed on the necessity of building a church. He had some difficulty in persuading them to undertake the erection of a church, but at last they consented. He then left with them the plan of a frame, divided the work of providing the required timbers among the people, and promised that if they had the timbers on the spot in three months, he would pay for the erection of the frame. Returning to Mira he preached on two days, and got the people to engage in the erection of a church. On the following Sabbath he preached at Bridgeport, and on the evening of the same day at Sydney, and the next evening at the Mines. He then set out for Boularderie Island, where he spent a week in preaching and baptizing children. In the east end of the island he left directions for the erection of a church, and paid £5 for the construction of a pulpit in a half-finished church in the west end.

Leaving Boularderie on the 19th November, he went to Little Baddeck and preached there. He then proceeded to Big Baddeck, and where he preached on Sabbath in Gaelic and English to a large congregation. On the following day he wrote out the conditions of building a church and urged the people to join with Middle River in the support of the ministry. In Big Baddeck he met with opposition from the followers of Mr. Norman McLeod.* He then left for Middle

* Mr. McLeod was not connected with any religious denomination, and had never been licensed or ordained, but claimed to be under the special guidance of the Holy Spirit. He gained great influence over a large number of Highlanders; his followers were known as Normanites. He came to Nova Scotia about 1818, and laboured for many years at Middle River in the county of Pictou, and at St. Ann's, Cape Breton. He finally induced a number of his followers to build a vessel in which they emigrated to Australia, and thence to New Zealand, where he died.—Patterson's Pictou, p. 318.

River for the purpose of settling Mr. Farquharson and introducing him to his charge. In doing this he had to assume the functions of a presbytery, preaching, putting the usual questions to the minister, and inducting him to the charge of the congregation.*

Here it may be added that within three years after Mr. Stewart was settled as pastor at St. George's Channel two other missionaries, the Rev. James Fraser and the Rev. Peter McLean, were sent to Cape Breton with the sanction of the Glasgow Colonial Society, their support being undertaken by the Edinburgh Ladies' Association.

We close this chapter with a statement of the number and names of the ministers of the Church of Scotland who were labouring in the peninsula of Nova Scotia, in Cape Breton, and in Prince Edward Island, in the year 1834; and also of their different fields of labour. There were two ministers in Prince Edward Island—the Rev. John McLennan, at Belfast, and the Rev. James McIntosh, at Charlottetown. In Cape Breton there were three—the Rev. D. McKichan, at the Strait of Canso; the Rev. Alexander Farquharson, at Middle River, and the Rev. John Stewart, labouring as an ordained missionary in different parts of the island. In the peninsula of Nova Scotia there were ten ministers in settled charges. In the county of Cumberland, the Rev. Hugh McKenzie was minister of Wallace. In the county of Pictou, the Rev. D. A. Fraser was minister of McLennan's Mountain and New Glasgow; Rev. K. J. McKenzie, of the town of Pictou; the Rev. John Macrae, of East River; the Rev. Donald McIntosh, West and Middle Rivers, and the Rev. Alexander McGillivray, of Merigomish. In King's County, the Rev. William Forsyth was minister at Cornwallis. In the county of Halifax were the Rev. John Martin, of St. Andrew's; Rev. John Scott, of

* *Home and Foreign Record*, March, 1867.

St. Matthew's, in the city of Halifax, and the Rev. James Morrison, minister of Laurencetown and Lake Porter. Besides these settled ministers the Rev. David Henry was labouring as an ordained missionary, and the Rev. Alexander Romans as a licentiate in different places in the western counties of Nova Scotia.



CHAPTER X.

REFORMED PRESBYTERIAN CHURCH IN EASTERN PROVINCES.—NOTICES OF REV. ALEXANDER CLARKE, D.D., AND REV. WILLIAM SOMMERVILLE.—ORGANISATION IN 1832 OF THE REFORMED PRESBYTERY OF NEW BRUNSWICK AND NOVA SCOTIA.—GENERAL STATISTICS OF CHURCHES IN THE EASTERN PROVINCES IN 1834.



BESIDES the Presbyterians who were connected with the Church of Scotland and the Synod of Nova Scotia, there were some adherents of the Reformed Presbyterian Church who came to the Eastern Provinces. These were called Reformed Presbyterians, because they professed to adhere to the principles of the Church of Scotland in the purest times of the second Reformation, between 1638 and 1649. They were commonly called Covenanters, because they held that public covenanting is an ordinance of God, to be observed by churches and nations, and that the National Covenant of Scotland, sworn and subscribed in 1638, and the Solemn League and Covenant of the United Kingdom, in 1649, exhibit the true spirit of religious covenanting, and because they held themselves bound by everything in these covenants which is of moral obligation.

The Reformed Presbyterians in the Eastern Provinces being destitute of the ministration of ordinances in accordance with their peculiar views, their case attracted the attention of the Reformed Presbyterian Synod of Ireland, which resolved to send a missionary to labour among them. The Rev. Alexander Clarke was the first missionary sent by the synod. He

was a native of Kilrea, Ireland, born in the year 1795. He arrived in St. John, New Brunswick, in 1827. For some time he travelled from place to place in New Brunswick and Nova Scotia, exploring the field. He then took up his residence in Amherst, in the county of Cumberland, N. S. Here Mr. Liddell, of the Synod of Nova Scotia, had been settled for a few years, and here also Mr. Wilson, of the Presbytery of St. Andrews, N. B., laboured for a time. On coming to Amherst, Mr. Clarke found Presbyterianism in a low state, and the field in many respects discouraging. "But," said he, "I did not despair of being somewhat successful. I believed that I had a good cause and a glorious Master, and that He had not brought me so far without having some work for me to do." With energy he entered on his work, and soon found that he was not labouring in vain. Fellowship-meetings were organised in different places, and ruling elders ordained. In 1831 the sacrament of the Lord's Supper was dispensed by Mr. Clarke, being the first time it was ever dispensed in this part of the world in connection with the Reformed Presbyterian Church. A numerous audience was collected from remote parts of Nova Scotia, New Brunswick and Prince Edward Island; the number of communicants was fifty-two. From Amherst, as the centre of his operations, Mr. Clarke extended his ministrations over a very wide circuit, including Goose River, Hebert, Maccan, Nappan, Sackville, Jolicure, Rockland, and other places in Nova Scotia and New Brunswick, and, chiefly through his instrumentality, several churches were erected. For nearly half a century he continued to labour in his widely-extended field. In old age his sight failed, but, as long as strength remained, he was active in his Master's service. He died on the 13th March, 1874, in the eightieth year of his age. He was an earnest, faithful, indefatigable minister of the Gospel, and his memory is held dear not only among the Reformed Presbyterians, but also among the members and adherents of

other Churches. In testimony of his worth the degree of D.D. was conferred upon him in 1856 by the University of Pittsburgh.

The next missionary of the Reformed Presbyterian Church was the Rev. William Sommerville. He was born at Rathfriland, county of Down, Ireland, on the 1st July, 1800. He studied in the University of Glasgow and in the Divinity Hall of the Reformed Presbyterian Church. He was licensed as a preacher of the Gospel in 1831, and was sent to labour as a missionary in the Eastern Provinces. He itinerated for some months in New Brunswick, and then passed over to Nova Scotia and organised a congregation at Horton. He subsequently organised another congregation at Cornwallis. Of these two congregations he continued pastor till his death, in the seventy-ninth year of his age, on the 28th September, 1878. From an obituary notice of him* we extract the following description of his character and work:—"Mr. Sommerville belonged to the strictest sect of the Covenanters, and never concealed for a moment what he was. A more conscientious man never breathed. The man who differed from him, and who was manly enough to defend his position, was a man whom Mr. Sommerville respected, but he despised the man who differed, and who, for the sake of peace, would not stand up for his differences. He was a fearless controversialist; it seemed to be meat and drink to him to meet a man with whom he could measure swords. His pen was seldom at rest, sometimes in the newspapers, sometimes in a pamphlet, sometimes in a bound volume. Now it was the Arminian tenets of the followers of Wesley that he was controverting, now it was the practices of the Baptists, and now he was fighting valiantly for the exclusive use of the Psalms as matter of praise in public worship. At the same time he was an eminent preacher of the truth as it is in Jesus. He was a sound scholar, and was apt in illustration. His

* Year Book, 1879.

removal leaves a great gap, for he was a leader of men, and one of the pioneers of the Province. He leaves one son in the ministry, Robert McGowan Sommerville, who for some years past has been and still is pastor of one of the largest and most influential congregations of his denomination in the city of New York. Of the departed father it may be said, as emphatically as Morton said of Knox, that 'he never feared the face of man.'"

On the 25th of April, 1832, a meeting was held at Point du Bute, New Brunswick, by the two ministers, the Rev. Messrs. Clarke and Sommerville, and two ruling elders, Messrs. William Peacock and Robert Cook, who constituted themselves into a presbytery, which assumed the name of the Reformed Presbytery of New Brunswick and Nova Scotia. Mr. Clarke was appointed moderator, and Mr. Sommerville clerk.

The synod in Ireland appears to have recognised this presbytery, but disapproved of its being constituted without written instructions. The presbytery defended its haste, and passed and transmitted the following resolution:—"That the early constitution of the presbytery be explained by a due regard to the exhibition of Presbyterian church government, to avoid inconsistency with ourselves by co-operation upon Independent principles, and not as underrating, but recognising synodical authority." In the course of years the presbytery increased in numbers, but, in consequence of differences respecting the elective franchise, it separated into two presbyteries. One, which was more strict in adhering to the old Covenanting principles, and of which Mr. Sommerville was a member, retained its connection with the Reformed Synod in Ireland till 1879, when, with the approval of that synod, it became part of the (old school) Reformed Presbyterian Synod in the United States. The other presbytery, of which Dr. Clarke was a member, joined the (new school) Reformed Presbyterian Synod in the United States. Neither presbytery has

largely increased in the number of its ministers or members, but both have done good service by their maintenance in the Eastern Provinces of the ancient principles and polity of the Presbyterian Church.*

We have now traced the history of the different branches of the Presbyterian Church in the Eastern Provinces of Nova Scotia, Prince Edward Island, and New Brunswick, down to the year 1834. At this time there were four separate Presbyterian organisations in these Provinces. The oldest was the Synod of Nova Scotia, which was formed in 1817 by the union of the Burgher Presbytery of Truro, which had been organised in 1786, with the Anti-burgher Presbytery of Pictou, which had been organised in 1795, and a few ministers of the Church of Scotland. The next oldest was the Reformed Presbytery of New Brunswick and Nova Scotia, which was organised in 1832. The third was the Presbytery of New Brunswick in connection with the Church of Scotland, which was organised in the beginning of 1833. The last was the Synod of Nova Scotia in connection with the Church of Scotland, which was organised in the middle of 1833. In the year 1834 there were thirty-one ordained ministers on the roll of the Synod of Nova Scotia; two on the roll of the Reformed Presbytery of New Brunswick and Nova Scotia; nine on the roll of the Presbytery of New Brunswick in connection with the Church of Scotland; and fourteen on the roll of the Synod of Nova Scotia in connection with the Church of Scotland. There were also a few probationers under the superintendence of the two Synods of Nova Scotia, besides Dr. Scott, of Halifax, and Mr. Moschell, of the Dutch Reformed Church in Lunenburg. Altogether, the number of Presbyterian ministers in the Eastern Provinces in 1834 was fifty-nine, besides probationers. At this time the population of the Eastern Provinces might be estimated

*For the materials of the preceding pages we are largely indebted to the Rev. S. D. Yates, successor of Dr. Clarke in Amherst, N. S.

at 350,000, of whom about 90,000 were Presbyterians, 90,000 Roman Catholics, 70,000 Episcopalians, 60,000 Baptists, 30,000 Methodists, and 10,000 of other denominations.

Since 1834 there have been great changes in the Presbyterian Churches of the Eastern Provinces. Soon after the Disruption in 1843 a large number of ministers who had come from the Church of Scotland returned to their native land, to supply the pulpits and parishes left vacant by the Free Church ministers. Among those who remained disruptions took place, similar to that in Scotland. In Nova Scotia those who sympathised with the Free Church were organised in 1844 as the Free Church of Nova Scotia. In New Brunswick those who sympathised with the Free Church were organised in 1845 as the Presbyterian Church of New Brunswick, adhering to the standards of the Westminster Confession. In 1860 a union was formed between the Free Church of Nova Scotia and the Presbyterian (Secession) Church of Nova Scotia. At this time there were connected with the former body thirty-six and with the latter forty-three ministers, in all seventy-nine, besides five foreign missionaries and ten or twelve licentiates. The united body assumed the name of the Presbyterian Church of the Lower Provinces of British North America. With this body was united, in 1866, the (Free) Presbyterian Church of New Brunswick. When this union was formed there were altogether one hundred and ten settled ministers in the Presbyterian Church of the Lower Provinces. In 1868 the ministers in the Provinces of Nova Scotia, Prince Edward Island, and New Brunswick, who belonged to the synods in connection with the Church of Scotland, were all united in one body, which assumed the name of the Synod of the Maritime Provinces of British North America in connection with the Church of Scotland, which at this time contained on its roll the names of twenty-one ministers. In 1875, most of the ministers and people of the Synod of the Maritime Provinces and

those of the Presbyterian Church of the Lower Provinces entered into union with the corresponding branches of the Presbyterian Church in the Western Provinces of the Dominion. The churches then united assumed the name of the Presbyterian Church in Canada, which has been organised under the superintendence of presbyteries, synods, and a General Assembly. At the time of this union the whole number of Presbyterian ministers in the Eastern Provinces was about one hundred and seventy-five.

Since 1834 there has been a large increase in the number of Presbyterians, as well as of the adherents of other churches, in the Eastern Provinces, as will be seen from the following table :—

DENOMINATION.	ESTIMATED No. IN 1834.	NO. ACCORDING TO CENSUS OF 1881.
Roman Catholics.....	90,000	273,693
Presbyterians.....	90,000	189,211
Episcopalians.....	70,000	123,215
Baptists.....	60,000	171,089
Methodists.....	30,000	98,810
Other denominations.....	10,000	14,678
Total.....	350,000	870,696



BOOK V.

THE PRESBYTERIAN CHURCH IN UPPER AND LOWER CANADA,
AND IN THE NORTH-WEST TERRITORY, 1818-1834.

CHAPTER I.

PRESBYTERY AND SYNOD OF THE CANADAS.—ACCESSION TO THE PRESBYTERY OF REV. MESSRS. McDOWALL, EASTMAN, JENKINS AND FLETCHER.—SYNOD OF THE CANADAS ORGANISED IN 1820.—NOTICES OF REV. MESSRS. BOYD, BUCHANAN, GEMMELL, HARRIS AND KING, SETTLED IN UPPER CANADA; ALSO OF MR. JESSE KETCHUM.—NOTICES OF MESSRS. MERLIN AND EVANS, SETTLED IN LOWER CANADA.



IN a previous part of this History we have given an account of the organisation, in 1818, of the Presbytery of the Canadas. The ministers who took an active part in its formation were the Rev. William Smart, of Brockville, the Rev. William Bell, of Perth, the Rev. William Taylor, of Osnabrock, and the Rev. Robert Easton, of Montreal. Those who were added to it before the close of 1818 were the Rev. Joseph Johnston, of Cornwall, the Rev. Hugh Kirkland, of Lachine, and the Rev. Andrew Glen, of River du Chene. It had been originally contemplated that this presbytery should be organised in connection with the Associate Synod of Scotland; but it was finally decided that it should be independent of any of the Old Country Churches. This course was adopted with the hope that all Presbyterian ministers and congregations in Upper and Lower Canada would unite in one organisation. This hope was not realised; the ministers of the Church of Scotland and some others did not unite with the Presbytery of the Canadas.

It grew, however, in numbers to such an extent that at a meeting held in Martintown, 28th October, 1819, it was deemed

advisable to divide the Presbytery of the Canadas into several presbyteries. Each presbytery might be small, but all the members could more easily attend the presbyterial meetings. This they had hitherto found impossible on account of the great distances they had to travel. It was therefore resolved that the members in the Lower Province should form a presbytery by themselves, and that those in the Upper Province should form three presbyteries, and that all should be under the inspection of a synod, the first meeting of which was appointed to be held on the first Wednesday of February, 1820, in the town of Cornwall. The three Upper Canada presbyteries were to meet at Cornwall, at Brockville or Perth, and at York (Toronto) or Niagara.

Previous to the meeting of the synod in the beginning of 1820, the following ministers were added to the Presbytery of the Canadas: the Rev. Robert McDowall, the Rev. D. W. Eastman, the Rev. William Jenkins, and the Rev. Alexander Fletcher. Of the first three notices have already been given. Mr. McDowall had been sent to Canada in 1798, as a missionary, by the Dutch Reformed Church of the United States, and had accepted a charge in the townships of Ernestown, Adolphustown and Fredericksburgh. Mr. Eastman had come from the American Presbyterian Church, and had been labouring in the Niagara Peninsula since 1801. Mr. Jenkins had come originally from the Associate Synod of Scotland, had laboured in the United States among the Oneida Indians, and had come to Canada in 1817. Mr. Fletcher appears to have been a licentiate of one of the Presbyterian Churches of Scotland, and to have come to Nova Scotia, where he remained for a few weeks. He then removed to Upper Canada, where he was employed for some time as a teacher in the county of Glengarry. In October, 1819, he was ordained by the Presbytery of the Canadas as pastor of the congregation of Martintown, which had formerly been part of Mr. Bethune's charge. He after-

wards removed to Williamstown, the charge of which he resigned in 1824. He then took up his residence in Plantagenet, where he died.

While the Presbytery of the Canadas was increased by the addition of these ministers, it suffered a diminution by the removal of two of its members. Mr. Taylor, after labouring two years in Osnabruck, accepted a charge in the State of New York in 1819; and in the same year Mr. Kirkland resigned the charge of Lachine, and crossed over to the United States. There were now nine ministers in connection with the presbytery—seven in the Upper and two in the Lower Province.

The organisation of the synod was effected at Cornwall on Thursday, the 3rd of February, 1820. The appointment had been made for the previous day, but a blinding storm and a heavy fall of snow, which filled the roads to the top of the fences, along with intense cold, prevented the brethren from reaching the place of meeting in good time; most of the members did not come at all. The only ministers present at the organisation of the synod were Messrs. McDowall, Smart, Bell and Johnston. Mr. McDowall was elected moderator, and Mr. Smart was appointed clerk. Arrangements were made for the formation of presbyteries, and the times and places of meeting. The name which the synod seems to have at this time assumed was the Synod of the Canadas. During the next four years four meetings of the synod were held; meetings of the presbyteries were also held; but the attendance of members was small and irregular in consequence of the great distances, bad roads and various other causes, which led to a practical dissolution of these church courts in 1825, to be reorganised at a future time.

Between the time of its organisation in 1820 and its dissolution in 1825 there were added to the synod the following ministers: the Rev. Robert Boyd, the Rev. George Buchanan,

the Rev. John Gemmell, the Rev. James Harris, and the Rev. William King, who were settled in Upper Canada; and the Rev. John Merlin, and the Rev. David Evans, who were settled in the Lower Province.

Mr. Boyd was a native of the county of Antrim, Ireland, born in 1791. He studied at Glasgow College, and was licensed to preach by the Presbytery of Ballymena. In 1820 he came to Canada, and took up his residence at Prescott, where he commenced to teach a school on week-days and preach on Sabbaths. His labours, both as a teacher and preacher, proved acceptable. A call was soon given to him by the congregation at Prescott, which he accepted; and he was ordained as its pastor in February, 1821. A church-building being needed by the congregation, a site was presented by Mrs. Jessup, a widow of considerable property and influence in the place; and, chiefly through the exertions of Mr. Boyd, funds were collected, and a handsome and commodious place of worship was erected. Beyond Prescott Mr. Boyd extended his labours to different places in the townships of Edwardsburg, Matilda, Oxford, South Gower and Mountain. Of a vigorous and hardy constitution, he was indefatigable in season and out of season. He was distinguished as a vigorous preacher, and an able expounder and defender of the doctrines of grace as exhibited in the Westminster Confession of Faith. In the struggle which raged in the Province for civil and religious liberty he was ever found on the side of popular rights, and braved persecution at the hands of arrogant prelatists. With his brethren of the United Synod he joined the synod in connection with the Church of Scotland in 1840, but when the Disruption came in 1844 he cast his lot with the synod which fraternised with the Free Church, of which he was elected moderator in 1851. A few years afterwards he received the degree of Doctor of Divinity. After a pastorate of upwards of forty years he resigned the charge of the congregation of Prescott, but he

was spared for nearly ten years longer to labour in various ways in his Master's service. He died on the 29th January, 1872, after a long period of debility and suffering, which he bore with Christian calmness and resignation. On the Sabbath after his funeral the morning services in the Prescott congregation were conducted by the Rev. William Smart, then in the eighty-fourth year of his age, with whom, ever since he came to the country, he had lived on terms of close personal friendship, and who, four years afterwards, followed him to the better land, where they "rest from their labours, and their works do follow them."

Mr. Buchanan came from Scotland, and was settled in Beckwith, to the north of Perth. Respecting him and his congregation the Rev. Mr. Bell thus writes:—* "Beckwith congregation for two years had no supply of preaching but what I could afford them. They came from Perthshire in Scotland, and settled in Beckwith in 1818. I occasionally visited them, preached among them, and baptized their children; but having more preaching-stations than I could possibly supply, I recommended that they should petition for a minister of their own. To this they agreed, and a petition was forwarded to Edinburgh. It was long before they had any answer, and they concluded that it had been unsuccessful. In the meantime, that they might enjoy all the ordinances of the Gospel, I spent some days among them, examined many applicants, and on the 24th of February, 1822, administered the sacrament of the Lord's Supper to ninety communicants. Six of these were young persons, but all the rest had been members of other Churches, either in this country or in Scotland. I continued to preach among them occasionally as before, till the Rev. Mr. Buchanan, who was in the same year sent as their pastor, arrived. They received him and his numerous family with joy, built them a house, and did all in

* Hints to Emigrants, p. 113. Edinburgh, 1824.

their power to render them comfortable. Mr. Buchanan is settled in the middle of the township, about twenty miles from Perth, and preaches in both Gaelic and English. His coming is a great comfort to me, as I can now have the assistance of a minister, as well as his company and conversation on many sacramental occasions." Mr. Buchanan continued pastor of the congregation of Beckwith till his death, which occurred in 1835.

Mr. Gemmell came from Dalry, Ayrshire, Scotland, to settle in Lanark to the west of Beckwith. Here Mr. Bell had organised a congregation, some of the members of which had formerly belonged to his own congregation in Perth. In March, 1823, assisted by Mr. Gemmell, he administered the sacrament to upwards of ninety communicants. From this time Mr. Gemmell, who had been ordained to the ministry long before coming to Canada, seems to have officiated as the pastor of the congregation in Lanark till his death, which took place in 1844.*

Mr. Harris, who was a native of Ireland, arrived in Canada in 1820. By the advice of Mr. Smart he went to York [Toronto], where he organised a congregation, to the charge of which he was inducted on the 10th July, 1823, by a committee of the Presbytery of Brockville. He remained pastor of the congregation till 1844, the year of the Disruption of the Presbyterian Church of Canada. Then many members of St. Andrew's Church, who sympathised with the Free Church, united with the congregation of Mr. Harris, who now retired from active ministerial work. The united congregation assumed the name of Knox Church, and gave a call to Dr. Robert Burns, of Paisley, which he accepted. After retiring from his charge, Mr. Harris continued to take a deep interest in all the movements of the Church. He occasionally preached,

* Mr. Gemmell was a Doctor of Medicine; a graduate of one of the Scotch colleges.

and, as an elder in Knox Church, faithfully discharged the duties of his office, especially in visiting and comforting the sick and afflicted. None who knew him could fail to esteem and respect him as a man of genuine and unaffected piety. He died in Toronto on the 14th September, 1873, in the eightieth year of his age, and in the fifty-first of his ministry. A few years before his death he prepared the following document, which we give at length, as it contains much valuable information :—*

“Memoranda of the early history of the First Presbyterian congregation of the town of York, now known as Knox Church, Toronto.

“The undersigned, a licentiate of the Presbytery of Monaghan, in connection with the Secession Church in the north of Ireland, having received the usual testimonials of good standing as a probationer, sailed from Belfast for Canada on the 6th June, 1820. He, through the good providence of God, reached Brockville about the 10th day of August, said year. He was cordially received by the Rev. William Smart, then pastor of the Presbyterian Church in that town. He was urged by Mr. Smart to proceed to the town of York, now Toronto, with as little delay as possible, as the few Presbyterians residing therein were anxious to be supplied with the preaching of the Gospel by a minister of their own denomination. He arrived in York on the 28th of August, having conducted religious services at intermediate places on the way. Having arrived in the town of York, he called on parties to whom he was recommended by Mr. Smart. From said parties he learned that they had not enjoyed at any time previous a regular supply of preaching—that they had received occasional visits from the Rev. Mr. Jenkins, at that time supplying the congregations of Richmond Hill and Scarborough ; and the prospects on the whole were not encouraging.

* See Life of Dr. Robert Burns, p. 447.

"There were at that time only two churches in the town of York—one Episcopalian, under the charge of the Rev. Dr. Strachan, late Bishop of Toronto. It was a neat building, occupying the site of the present St. James' Cathedral, King Street. The other was a Methodist church, situated on King Street West, large and commodious for the time.

"Although at that time Presbyterians were pretty numerous scattered throughout most, if not all, the settlements then formed, there were only two Presbyterian ministers, as known to the writer of these notes, in the whole region west of Kingston. These were Rev. Robert McDowell: he came to Canada in 1798, settled at Ernestown, where he was spared to labour in the ministry for many years; and Rev. Mr. Jenkins, who came to Canada from the United States in 1817: he was originally from Scotland, and belonged to the Anti-burgher Church in that land.

"The undersigned conducted public worship the first time in a large school-room on the first Sabbath of September, 1820. Two diets were held, and, God having permitted, we continued to meet for worship in said school-room about a year and six months.

"The congregation, considerably increased, entered, on Sabbath, the 18th day of February, 1822, a new place of worship then recently completed. The new church was a small brick building, fronting Hospital (now Richmond) Street—it stood on the present site of Knox Church.

"The new building was erected at the sole charge of Mr. Jesse Ketchum; the cost of pews, pulpit and gallery was assessed on the pews, and paid for by those who became pewholders. This was the first building erected in York, now Toronto, for a Presbyterian congregation. It continued the only one until about 1827, when St. Andrew's Church was erected.

"The undersigned was ordained pastor of the congregation on the 10th of July, 1823, the Presbytery of Brockville

having, in compliance with a call moderated by the Rev. Mr. Jenkins, appointed a committee to visit York and proceed with the ordination. The committee consisted of the Rev. Messrs. Smart and Boyd, ministers. Mr. Boyd not having arrived in due season, Mr. Smart, Mr. Jenkins, and Mr. Scholfield, an elder, who accompanied Mr. Smart, proceeded with the ordination on the day appointed by the presbytery.

"On the 23rd day of July, said year, a meeting of the recently organised congregation was held for the election of elders. Mr. McIntosh, of the town of York, and Mr. McGlashan, of York Mills, were unanimously chosen. They were set apart to the office of the eldership on the 10th of August following. Mr. McIntosh filled the office about five years, when he was removed by death. Mr. McGlashan died in November, 1844, having witnessed the Disruption in Scotland in 1843, and that in Canada the year following. He was also permitted to take part in the cordial arrangements for a union between those who withdrew from St. Andrew's congregation in Toronto and the small congregation of which he had been for many years a zealous and faithful office-bearer.

"The first communion was dispensed to the first Presbyterian congregation on the 14th of September, 1823, to twenty-eight members. Mr. Jenkins assisted on the interesting occasion.

"Thus he, who in much weakness commenced his labours in the town of York in 1820, was permitted, through God's infinite mercy in Christ Jesus, through many infirmities and great shortcomings, to labour in the field allotted to him until the summer of 1844. In the early part of said summer, owing to arrangements for a union of the two congregations, into which arrangements the undersigned cordially entered, he demitted his charge to the then recently formed Presbytery of Toronto.

"It is now twenty-five years since the two congregations

united, taking the name of 'Knox Church,' and the writer of these notes records his decided conviction that said union has, by God's blessing, tended largely to promote the interests of Presbyterianism, and, in connection therewith, of vital godliness in the city of Toronto.

"JAMES HARRIS.

"John Ross, Malcolm McLennan, and Edward Henderson were ordained to the eldership in May, 1827. J. H."

Mr. Jesse Ketchum, referred to in this document as having erected the first Presbyterian Church in Toronto at his sole charge, was the father-in-law of Mr. Harris. He was born in 1782, at Spencertown, in the State of New York. He came to Canada in 1799, and being greatly prospered in business, he honoured the Lord with his substance. He took a deep interest in the education of the young in week-day and Sabbath schools, and in the circulation of the Scriptures and religious books. He was a liberal contributor to the first common school erected in Toronto, and gave a perpetual lease of the ground on which the buildings of the Upper Canada Bible and Tract Societies stand, the rent to be paid in bibles and Tract Society's books annually given to the scholars attending the public schools of the city. He devoted the interest of the price of a piece of ground on Adelaide Street to a similar use for the scholars of the Yorkville public school, the site of which was also a gift of his liberality. Besides erecting the church in which Mr. Harris ministered, he gave the ground on which Knox Church and several neighbouring houses now stand to the Presbyterian Church. In Buffalo, to which he removed in 1845, and where he died in 1867, he continued to sustain the character of a liberal Christian giver. In both cities his name is a household word, ever recalling the language of the prophet: "The liberal deviseth liberal things; and by liberal things shall he stand."

Two years after Mr. Harris came to Toronto Mr. King

came to Nelson, in the neighbourhood of Hamilton. He was a licentiate of the Synod of Ulster, Ireland, and came to Canada from Pennsylvania. Soon after his arrival he organised a congregation at Nelson, to the pastoral charge of which he was ordained in 1824. In 1830 he extended his labours to Waterdown, and continued his ministrations in both places till 1852, when, in consequence of declining health, he demitted the charge. He was much respected. He died on the 13th March, 1859, in the sixty-ninth year of his age.

The two ministers—Messrs. Merlin and Evans—who were added to the Synod of the Canadas before 1825, and settled in Lower Canada, were both natives of Ireland. Mr. Merlin was settled in 1822 in the township of Hemmingford, in the county of Huntingdon, south of Montreal, and on the borders of the State of New York. His field of labour extended from Lake Champlain to Franklin and Russelltown. He is said to have been the first Christian missionary who found his way into these parts, and to have been a faithful labourer. He retired from the active duties of his office in 1855, and died in 1866, in the eighty-fifth year of his age, and the forty-fourth of his ministry. Mr. Evans was settled about 1823 in Ste. Thérèse, east of Montreal, where he continued till 1841, when he was translated, first to Richmond, in Canada West, and then to Kitley, county of Leeds. In consequence of age and infirmity he resigned his charge in 1862, and two years afterwards died, at the age of seventy-four.



CHAPTER II.

SYNOD OF THE CANADAS AND UNITED PRESBYTERY OF UPPER CANADA, 1825-1831.—DISSOLUTION OF SYNOD IN 1825.—ORGANISATION OF UNITED PRESBYTERY OF UPPER CANADA.—NOTICES OF REV. MESSRS. A. BELL, LYLE, BRYNING, McMILLAN AND FERGUSON.—RESOLUTIONS OF PRESBYTERY REGARDING THE CLERGY RESERVES.—PROPOSED ESTABLISHMENT OF A LITERARY AND THEOLOGICAL SEMINARY.—ORGANISATION OF MISSIONARY SOCIETY.—COMPLAINT OF PARTIALITY IN DISTRICT SCHOOL APPOINTMENTS.—APPEAL FOR HELP IN THE SUPPLY OF ORDINANCES TO THE BRITISH PUBLIC.—APPLICATION TO THE LIEUTENANT-GOVERNOR FOR LEAVE TO CHOOSE A PROFESSOR OF DIVINITY IN KING'S COLLEGE.—REPORT OF A TOUR BY REV. A. BELL IN THE WESTERN PART OF UPPER CANADA.



AFTER the dissolution of the Synod of the Canadas in 1825, most of the ministers who were members of it formed a new organisation, which assumed the name of the "United Presbytery of Upper Canada." With this presbytery the ministers in the Lower Province, Messrs. Easton, Merlin and Evans, and Messrs. Johnston, Glen and Fletcher, of the Upper Province, do not seem to have been connected. In June, 1831, the United Presbytery developed into a provincial synod, which assumed the name of the "United Synod of Upper Canada." Previous to this time several ministers were added to the roll of its members.

The first of these was the Rev. Andrew Bell. He was the eldest son of the Rev. William Bell, of Perth, and was born in

London, England, where his father resided for a time. He was educated at Glasgow College. While a student there he wrote a series of letters respecting Canada, which were published along with his father's "Hints to Emigrants." On the 15th July, 1828, he was ordained to the pastoral charge of Streetsville, in the township of Toronto, about sixteen miles west of the city of Toronto. In 1834 he joined the synod in connection with the Church of Scotland. He removed to Ancaster and Dundas in 1847, and in 1852 to L'Orignal, where he died in 1856. He was for several years clerk of the United Synod, and afterwards of the Synod of the Church of Scotland. He was an accomplished scholar, and an eminent geologist. While minister of Streetsville, in connection with the Presbytery of Upper Canada, he made a tour throughout the western part of the Province, the report of which gives an interesting account of the state of the Presbyterian Church at that time. This report will afterwards be referred to.

The next minister added to the United Presbytery was the Rev. Robert Lyle. He was a native of Ireland, and came to Osnabruck in 1828. On the 7th January of the following year he was ordained to the pastoral charge of the congregation there. He remained in this charge for about ten years, and then removed to Finch. With the other ministers of the United Synod he joined the synod in connection with the Church of Scotland in 1840.

In 1830 another minister, the Rev. John Bryning, was added to the United Presbytery. Mr. Bryning was a native of England, and seems to have been employed for several years as a catechist or missionary in Simcoe, where Mr. Collver had formerly laboured. In August, 1830, he was taken on trial and licensed by the United Presbytery, and, having received a call from Mount Pleasant, or Mohawk, near Brantford, and the adjacent townships, he was ordained by a committee of presbytery on 3rd of November of the same year. Messrs. Harris,

A. Bell, King and Eastman took part in the ordination services. Mr. Bryning is described as a faithful and indefatigable minister. He died at Mount Pleasant, 15th September, 1853, at the advanced age of eighty-four.

In the early part of 1831 two other ministers—the Rev. Duncan McMillan and the Rev. Peter Ferguson—were added to the roll of the United Presbytery of Upper Canada. These were the last added previous to the organisation of the synod in 1831. Mr. McMillan was a native of Islay, Scotland, and came to Canada in 1828. He was licensed by the United Presbytery on the 30th August, 1830, and in April of the following year was ordained by the York committee of the presbytery as minister of Caledon, in the north-western part of the county of Peel. Here he remained till 1839, when he removed to East Williams. He joined the Synod of the Church of Scotland in 1834, and, at the Disruption in 1844, cast in his lot with the synod which fraternised with the Free Church of Scotland. He is one of the few venerated surviving ministers who laboured in this country more than half a century ago. In a letter which he wrote in 1878 he gives the following description of the state of things in Canada in 1828, for the purpose of showing the desirableness of union among the different branches of the Presbyterian Church:—"At that time many gross errors touching some of the fundamental doctrines of the Gospel were industriously propagated through the country. The general standard of morals was low. Drunkenness and Sabbath desecration were very common. The people, in general, were much like the country—wild and uncultivated; and therefore many of the finer shades of difference that keep brethren apart in more favoured lands sank into utter insignificance, as compared with the spiritual destitution and exposedness to deadly error, both in faith and practice, which they saw everywhere around them."*

* *Canada Presbyterian*, 22nd November, 1878.

Mr. Ferguson came from Scotland in the autumn of 1830. In the month of May of that year he had been ordained by the United Associate Presbytery of Falkirk and Stirling. On presenting a certificate of his ordination, and also a very respectable recommendation from the members of that body, he was received as a member of the United Presbytery on the 20th April, 1831, and was soon afterwards inducted to the pastoral charge of West Gwillimbury. On the 11th April, 1832, he removed to Esquesing, from which he had received a unanimous call. Two years afterwards he joined the Synod of the Church of Scotland, with which he remained connected till his death, which occurred at Esquesing in 1863. He was highly esteemed and respected.

During the years in which the four ministers, of whom notices have now been given, were settled in their charges in connection with the United Presbytery of Upper Canada, meetings of the presbytery were held, generally two or three times each year. At these, various matters bearing on the interests of the Church were discussed and decided on. Thus at a meeting held at Brockville on the 23rd January, 1828, resolutions were adopted expressive of the willingness of the presbytery to co-operate with ministers of the Church of Scotland in efforts to secure for Presbyterian ministers a fair share in the appropriation of the Clergy Reserves, the exclusive possession of which was claimed by the clergy of the Church of England. At another meeting convened at York, 2nd September, 1829, an auxiliary missionary society for the Home District was organised, and a plan was considered for establishing a literary and theological seminary for the education of young men of piety and ability for the Gospel ministry, so soon as circumstances would permit. Of this society Jesse Ketchum, Esq., was elected president, and the Rev. James Harris, secretary. Messrs. W. Bell, Boyd and Smart were appointed a committee to take steps towards the establishment

of the contemplated seminary. At this time a charter had been secured for the establishment of King's College, the provisions of which were so exclusively in the interests of the Church of England that other churches found it necessary to take steps to protect their own educational interests.

From the minutes of the presbytery, held at Brockville in June, 1830, it appears that the presbytery had petitioned the Legislative Council complaining of exclusiveness in the appointment of the trustees of district schools, and that a report on their petition had been made by a committee of the Council. A committee of presbytery appointed to consider this report pronounced it unsatisfactory, evading the points specially complained of. They say that "they are fully assured, from their own acquaintance with the existing state of things, that the statements contained in the petition are correct, and that the trustees of the district schools are almost exclusively appointed from one religious denomination; and that they are not aware that a single clergyman of any denomination other than the Church of England has ever been appointed as a trustee of the district schools, or that any clergyman of the Church of England resident in that town or village where the district school has been established has been passed by." At the same meeting of presbytery communications were submitted from the Canada Education and Home Missionary Society in Montreal, with reference to which it was resolved: "That the committee of the presbytery on the literary and theological seminary (the Rev. Messrs. Smart, Bell and Boyd) be directed to enter into a further and more particular correspondence with the committee appointed for that purpose by the above mentioned society."

Another subject which occupied the attention of the presbytery of June, 1830, was the destitute state of many parts of the Province with respect to religious ordinances, and their present inadequacy to supply the many congregations that

had put themselves under their care. An appeal for help to the "Christian public of Great Britain and Ireland" was prepared and adopted, from which we give the following extract: "We have often most deeply lamented the widespread desolations that here present themselves to view in the Church of God, and we have felt our own insufficiency, from want of funds and of ministers, to occupy the vast fields of missionary labour in this country. We have hitherto been unable from our own resources to supply the increasing and destitute settlements in the Province with the administration of the ordinances of religion; and we are induced, from want of ability ourselves, to make this appeal to our fellow Christians and friends of religion in the land of our fathers. While we heartily rejoice in the exertions of bible and missionary societies for the conversion of the heathen, and give glory to God for the signal success attending their efforts, we have mingled tears with our joy when, amidst the numerous objects embraced by Christian philanthropy, the British colony of Upper Canada has been so much overlooked. We are the only presbytery in the Province, and have at present fifteen ministers belonging to our body, each of whom preaches to from two to six or eight different congregations, not only on the Sabbath but through the week. We have originally belonged to different denominations of Presbyterians in the Mother Country, and though we are not in actual communion with the Church of Scotland, we have always maintained the same doctrines, discipline, church government, and manner of worship. Our labours of love are extended from the Ottawa on the eastern, to Lakes St. Clair and Huron on the western, extremity of the Province, over a distance of upwards of five hundred miles. We can truly say the harvest is great, but the labourers are few. We feel that in the world of retribution it will be made to appear that it was our duty not only to pray, but to use every Christian exertion to obtain good and faithful labourers for this

extensive field. And, Christian fathers and brethren, to whom are we to look but to you, who are bone of our bone and flesh of our flesh?"

At a meeting of the presbytery, held at York on the 30th August, 1830, the subjects of missions and of the appointment of district school trustees were again considered. Each minister was directed to organise branch missionary societies in connection with the presbytery in his own neighbourhood wherever the people were desirous of having preaching from the presbytery. Ministers were also instructed to use their endeavours to get bible societies formed in their several congregations. In regard to district schools, an official list of trustees and members of boards of education, furnished by the Lieutenant-Governor at the request of the presbytery, was "ordered to be printed in an appendix to the minutes, for the information of the public, that they may be enabled to judge for themselves to what religious denomination the greater part of the trustees, etc., belong."

Another meeting of the presbytery was held in South Gower on the 26th and 27th of January, 1831, at which it was resolved, "That a respectful and immediate application be made to his Excellency the Lieutenant-Governor, Sir John Colborne, requesting him to procure the United Presbytery of Upper Canada the privilege of choosing a professor of divinity in King's College to sit in the Council, and in every respect to be on an equal footing with the other professors in said college." At the same meeting the Rev. Andrew Bell submitted an interesting and important report of a missionary tour which he had made in Upper Canada. The report is dated Streetsville, 17th January, 1831, and is engrossed in the minutes. The following is an outline of its contents:—

On the 22nd September, 1830, Mr. Bell commenced his missionary tour, and proceeded to the north-west corner of the township of Eramosa. Here he visited several families,

preached on Saturday, the 25th, to a "considerably large congregation," and was informed that there were about twenty-two families of Presbyterians in that settlement; that they had opened a subscription list, and that they could give sixty or seventy dollars annually towards supporting a minister in connection with the presbytery who would preach to them every fourth Sabbath. On the following day he preached in Guelph to a large congregation, of whom a great majority were anxious to obtain supply from the United Presbytery; a few preferred the Church of Scotland. At Galt, where there was a congregation of Presbyterians, he made an appointment to preach on Tuesday, the 28th, but the attendance was small. "There was a Church organised here about six or seven years ago by the Anti-burgher Synod of the United States, who occasionally send them a preacher for a few days." He was informed that in the township of Dumfries, in which Galt is situated, there were about seventy Presbyterian families; that only half of these were connected with the Anti-burghers; that the Presbyterians, generally, disliked their narrow views, and would gladly be connected with the United Presbytery of Upper Canada.

He found but few Presbyterians in Burford, Blenheim and Oxford, and these widely scattered. But in Zorra, which he visited on the 30th, he found the Presbyterians numerous, and he therefore resolved to spend Sabbath, the 3rd October, with them. On the previous day he preached in the township of Nissouri, and found there fifteen Presbyterian families. On Sabbath, the 3rd, he was again at Zorra, and preached there. "Here (said he) the congregation was so numerous, that although the house where the people assembled was a large one, it could not nearly contain the whole of them, and I had to preach to them out of doors. In this township there are upwards of sixty Presbyterian families. The most of them have not been very long settled, and are not yet able to do

much; but, if they had a minister, they would be willing to support him so far as they were able. This township, with Nissouri and Oxford, would require the labour of one missionary."

On Tuesday, the 5th October, he preached in the township of Westminster, and at that place found about twelve Presbyterian families, mostly from the south of Scotland. On the following Friday he preached in what is called the English Settlement, in the north-west part of the township of London, where there were about twenty-two Presbyterian families from the north of England. On Saturday, the 9th, he preached in Lobo, and learned that in that township there were about forty Presbyterian families, very much scattered. On Sabbath, the 10th, he preached near the centre of the township of London, and was informed that there were between thirty and forty families of Presbyterians between this neighbourhood and the upper part of the township, upon what is called the Proof-Line. In the afternoon of the same day he preached in the village (now the city) of London, on the Thames, and in the evening in the north-west corner of the township of Westminster. In both these neighbourhoods there were a good many Presbyterians, but he had not an opportunity of ascertaining their numbers. The Presbyterians in the townships of London, Lobo and Westminster would form a large congregation. They had been advised to apply to the Church of Scotland for a minister, but this project had been abandoned. An attempt to form a congregation in connection with the Anti-burgher Church of the United States had failed; the people would welcome a minister from the United Presbytery.

Crossing the Thames he proceeded to the township of Ekfrid, where he was told there were about twelve Presbyterian families, and where many of the people were Baptists. He learned that there were about twelve Presbyterian families in the back part of the township of Mosa. Entering the Western

District, he could hear of only a few scattered Presbyterian families, and indeed few inhabitants of any kind. He heard that there were a few Presbyterians at Baldoon, near the northern side of Lake St. Clair, who had been settled there by Lord Selkirk. Along the south shore of Lake St. Clair there were but few houses ; and the most of the inhabitants for some distance from the mouth of the Thames, as well as on the Detroit River, were French Roman Catholics, descendants of the early French settlers. Discouraged by the view of things in Sandwich, he accepted an invitation to cross the river to the United States and preach in Detroit on Sabbath, 17th October. Here he had a very large and respectable audience. Recrossing the Detroit River, he preached in the village of Amherstburgh, where the inhabitants were for the most part French Roman Catholics, and where the Rev. Alexander Gale, a minister of the Church of Scotland, was settled, preaching on Sabbaths and teaching school during the week.

On his way eastward along the shore of Lake Erie he had to travel through large tracts of woods, there being only a few settlements along the lake shore : here most of the people were Baptists. In the township of Aldborough was a settlement of Presbyterians, chiefly Scotch Highlanders, among whom was settled the Rev. Alexander Ross, a minister of the Church of Scotland. Continuing his journey down Talbot Street, he preached in the north part of the township of Bayham, where there were a few Presbyterians settled, and where he understood there never had been a Presbyterian minister before. Proceeding by Lake Point, he preached in the village of Victoria, in the township of Charlotteville. Throughout this section of the country there were a good many families, widely scattered. On Monday, the 1st November, he preached at the village of Simcoe, in the township of Woodhouse, to a pretty large congregation, which was supplied with preaching once a month by Mr. Bryning. On

Wednesday, the 3rd, he preached at Mount Pleasant, and assisted at the ordination of Mr. Bryning as a minister of the United Presbytery of Upper Canada.

Proceeding to the Niagara District, he preached on Sabbath, the 7th November, in the Presbyterian Churches in the townships of Clinton and Gainsborough to large and respectable congregations. The next day, accompanied by the Rev. Mr. Eastman, he went to St. Catharines, and called on the Rev. Mr. Buell, an American Presbyterian minister, lately settled there, with whom he had some very interesting conversation. On the 10th and 11th he preached in the townships of Grantham and Bertie. In Bertie there was a large congregation, principally of German Presbyterians, who informed him that a few years before they had a minister who preached to them in their own language, and professed to be a Presbyterian, but that he had since taken orders in the Church of England. They would willingly do what was in their power to support a Presbyterian minister. At present, rather than be without a regular supply of sermon, they have engaged the services of a Lutheran minister, who preaches to them in their own language, and receives considerable support from them.

Owing to the inclemency of the weather there was no meeting at Chippawa, and only a few persons were present at a meeting in Drummond's Hill, where devotional exercises were held, but Mr. Bell preached to a considerable number of people a few miles up Lundy's Lane. On Sabbath, the 14th, he preached in the village of St. John's, in the township of Thorold, in the Presbyterian Church in Louth, and in the township of Pelham, and on Monday in the Presbyterian Church in Clinton. In all these places, especially the last three, he met with large and respectable congregations. Mr. Eastman accompanied him during a considerable part of the time he was in the Niagara District, and rendered him every assistance in his power towards furthering the object of his mission. The Pres-

byterians in that district were very numerous ; and although Mr. Eastman's labours were very wide and extended, there were still many places destitute. Several ministers might be well employed and well supported among them.

On Wednesday, the 17th November, he preached at Hamilton, and next evening at Dundas, and returned to his home in Streetsville, having been absent a little more than eight weeks. His whole journey he found to be exceedingly fatiguing, but highly interesting. The fatigue was forgotten in the pleasure afforded of seeing the eagerness with which the Word was received, and in the kindness of his reception by Christian friends. He was delighted to find a missionary spirit among the people, and was of opinion that the presbytery would run no risk in applying to the Presbyterian synods in the Mother Country to assist them by sending a few well-educated, active and pious young men to labour in the destitute settlements of Western Canada.



CHAPTER III.

CHURCH OF SCOTLAND IN UPPER AND LOWER CANADA, 1818-1827.—NOTICES OF REV. MR. BRUNTON, DR. HARKNESS, DR. BLACK, REV. MR. BURNS, SETTLED IN LOWER CANADA, 1820-1824.—NOTICES OF REV. MESSRS. MCLAURIN, MCKENZIE, BARCLAY, LEITH AND CONNELL, SETTLED IN UPPER CANADA, 1819-1825.—NOTICES OF REV. DR. MATHIESON, DR. URQUHART, REV. MR. SHEED, DR. MACHAR AND REV. MR. GALE, SETTLED IN 1826-1827.—GOVERNMENT ALLOWANCE TO MINISTERS OF CHURCH OF SCOTLAND IN UPPER CANADA.



IN the year 1818, when the Presbytery of the Canadas was organised, there were only three ministers connected with the Church of Scotland in Lower Canada and none in the Upper Province. The three in the Lower Province were Dr. Spark, of Quebec, and Mr. Sommerville, with his colleague, Mr. Esson, in Montreal. Within the next seven years nine other ministers of the Church of Scotland were settled in these Provinces, four in Lower and five in Upper Canada. The ministers settled in the Lower Province were the Rev. William Brunton, Dr. John Harkness, Dr. Edward Black, and the Rev. John Burns. Mr. Brunton, who was a native of Scotland, and educated at Aberdeen, assumed the pastoral charge of the congregation at Lachine in 1820, and resigned it in 1822.

Dr. Harkness succeeded Dr. Spark, who died in 1819, as minister of St. Andrew's Church, Quebec. He was a native of Sanquhar, Scotland, and was ordained by the Presbytery of

Ayr, on the 7th March, 1820.* He preached his first sermon to St. Andrew's congregation on the 4th of June of that year. In 1821, the church being too small to accommodate the congregation, a petition was presented by the trustees to Lord Dalhousie, then Governor-General of British North America, for additional space for its enlargement. The petition was granted, and £300 currency given out of the fund arising from the Jesuits' Estates. His Excellency, who was a member of the Established Church of Scotland, generously contributed £50 towards the same object. With Lord Dalhousie Dr. Harkness was a great favourite, and a frequent guest at the Castle. He is described as warm-hearted and generous, and a

*The following is an extract minute of the Presbytery of Ayr, found among the manuscript papers of the Glasgow Colonial Society, copied by Dr. Robert Auld, in a letter to the Rev. Mr. Stewart, of Lorn, dated 19th June, 1827:—

"At Ayr, 9th February, 1820, the Presbytery of Ayr met, and was constituted. *Inter alia*, Dr. Auld laid before the presbytery the following papers, viz.:—1. A petition from John Mure and John Greenshields, Esquires, commissioners from the congregation of the Scot's Church of St. Andrew's in Quebec, Lower Canada, requesting that the presbytery would take on trials and ordain to the said church and congregation Mr. James Harkness, a probationer within the bounds of the presbytery. 2. A deed of nomination or presentation by the said Messrs. John Mure and John Greenshields, in favour of said Mr. James Harkness to be minister of said church. 3. A bond of provision for a salary of £300 per annum to said Mr. Harkness. 4. A letter of acceptance by the presentee. And 5. Certificate of said Mr. Mure, Mr. Greenshields and Mr. Harkness having qualified to the Government. There was also laid before the presbytery a copy of the patent of the said Scot's Church, signed by the Governor of the Province of Canada, and a letter from the managers and elders of said church, empowering said Mr. John Mure and Mr. John Greenshields to nominate and present a clergyman for said church.

"All which papers were read. The presbytery having considered said presentation, dated at Glasgow the eighth day of this current month, they unanimously sustained the same, and also the bond of provision for Mr. Harkness, which they accepted; and, having considered all the other papers and circumstances of the case, they agreed to take Mr. Harkness on trials, and to ordain him as minister of said church, agreeable to the prayer of said petition, upon which Dr. Auld took instruments in the clerk's hands.

"Then Mr. Harkness's trials were appointed, which, being afterwards delivered, he was ordained."

fearless defender of the rights of his Church. He died in 1835, in the forty-sixth year of his age and fifteenth of his ministry. A monument was erected by his congregation "in token of their respect for his character, gratitude for his services and instructions as their minister, and for his great exertions to promote the interests of the Church of Scotland in Canada."

Dr. Black was a native of the shire of Galloway, and came to Montreal in 1822. In 1823 he was ordained colleague with Mr. Esson, in St. Gabriel Street congregation. Mr. Somerville still retained his position as pastor of the congregation, but was constrained by failing health to retire from the active duties of the ministry, which were discharged by Mr. Esson and Mr. Black as joint assistants. Unhappy circumstances arose which led to a division in the congregation. Mr. Esson remained pastor of St. Gabriel Street. A new congregation was formed in 1831, of which Dr. Black was the minister. The seceding party built a new church, which was called St. Paul's, in St. Helen Street. To this undertaking Dr. Black devoted great energy and labour, and advanced a large sum of money from his private means. He continued to labour with much acceptance as pastor of St. Paul's till 1845, when he died in the fifty-third year of his age.

Mr. Burns was ordained by the Presbytery of Edinburgh of the Church of Scotland, and became assistant minister in the congregation of which Mr. Easton had been the pastor since its organisation. Application had been made to Scotland* for a minister, and the choice fell on Mr. Burns. On the 9th July, 1824, a few days after his arrival, the committee of arrangements, with the consent of the congregation, made

* The congregation formerly connected with the Presbytery of the Canadas had resolved, by a majority vote, to procure a minister of the Established Church of Scotland, and "none else." This gave offence to the American members, who withdrew and became organised as the American Presbyterian Church.

an official declaration that they were "Christians in connection with the Established Church of Scotland, under the ministry of the Rev. John Burns," to whom they promised all due obedience, encouragement and support in the Lord. About the same time it was agreed to style the church by the name of St. Andrew's. Mr. Burns resigned his charge on the 19th May, 1826, and returned to Scotland.

The ministers of the Church of Scotland settled in Upper Canada between 1818 and 1825 were the Rev. John McLaurin, the Rev. John McKenzie, the Rev. John Barclay, the Rev. Henry Leith, and the Rev. Archibald Connell. Mr. McLaurin was a native of Breadalbane, Scotland. He studied at St. Andrews, and was ordained by the Presbytery of Edinburgh on the 27th October, 1819. Towards the close of that year he came to Canada, and commenced his ministry in Lochiel, the settlers in which had come from Glenelg in 1796. Under his direction a frame church was erected in Lochiel, and a stone church at Vankleek Hill. During his residence in Lochiel he taught the Ottawa District School at L'Orignal. In 1832 he was translated to Hawkesbury and L'Orignal. At the latter place he died in 1833. He was an able and effective preacher, both in Gaelic and English.*

Mr. McKenzie was a native of Fort Augustus, Scotland, and was ordained on the 23rd December, 1818. In the following year he became pastor of Williamstown congregation, which had formerly been part of Mr. Bethune's charge. Mr. McKenzie continued to labour in Williamstown till 1855, when he died at the age of sixty-five. He is described as "a faithful pastor, and greatly revered by his flock." He was chosen as the first moderator of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, when it was organised in 1831.†

* Croil's Statistical Report, pp. 80 and 99.

† Bell's Hints to Emigrants, p. 94. Croil's Report, p. 77.

Mr. Barclay was a native of Kettle, Perthshire, of which his father was parish minister, and received his education at Edinburgh College. He was ordained to the pastoral charge of St. Andrew's Church, Kingston, by the Presbytery of Edinburgh, on the 26th September, 1821. In Kingston the Presbyterians had been divided into two parties, known as the Scotch and American. Messrs. Smart and Bell had vainly endeavoured to re-unite them, but two congregations were formed. A handsome stone church, called St. Andrew's Church, was erected by the Scotch congregation on an acre of ground granted by the Government, and an application was made by the elders and trustees to the Presbytery of Edinburgh to appoint a minister for the congregation. They selected Mr. Barclay, who arrived in Kingston in 1822, and officiated as pastor of St. Andrew's Church till his death on the 26th September, 1826, in the thirtieth year of his age, and exactly five years after the date of his ordination. The high esteem in which he was held as a pious and devoted minister is indicated in the following words, which occur in an application made to the Edinburgh Presbytery to appoint his successor:—"The success which attended the ministerial labours of our late lamented pastor induces us to state that the greater number of points in which the gentleman whose name you may determine to insert in the accompanying call resembles him whose early removal from among us we so deeply and so justly deplore, the more acceptable will he be to us, and the more likely to promote the interests of this congregation." *

Mr. Leith was a native of Scotland, and educated at Aberdeen. He came to Canada in 1822, and entered upon the charge of a congregation in Cornwall, where he officiated as teacher of the district school. Mr. Johnston, of the Synod of the Canadas, had been settled after the death of Mr. Bethune,

* Bell's Hints to Emigrants, p. 114. Croil's report, p. 48. Life of Dr. Machar, p. 25.

and remained till 1823, when he removed to Osnabruck. Mr. Leith remained in Cornwall till the beginning of 1827, when he left for Scotland, having received and accepted a presentation to the parish of Rothiemay. In the month of June of the following year he appeared before a select committee of the House of Commons, and gave evidence respecting the relative proportions of the Presbyterians and Episcopalians in Upper Canada, which was directly in conflict with statements contained in Dr. Strachan's famous Ecclesiastical Charts, to which reference will afterwards be made. He gave evidence also respecting the vexatious disabilities to which Presbyterian clergymen were subjected by the existing marriage laws of Upper Canada, the repeal of which by the provincial legislature seemed to him hopeless, and not likely to be effected except by an Act of the Imperial Parliament. He still further gave evidence respecting the relations between the congregations of Seceders and those of the Church of Scotland in North America, between whom there existed no differences which prevented their being united in one church.

Mr. Connell was born in Islay, Argyleshire, 25th December, 1789, and ordained by the Presbytery of Glasgow on the 24th November, 1825, with a view to settlement in Martintown. Martintown had formed part of Mr. Bethune's congregation. After his death the Rev. Alexander Fletcher had laboured for a few years in Martintown, but had gone to Plantagenet in 1824. Mr. Connell laboured in Martintown for nearly eleven years. He died in August, 1836, and was buried beneath the pulpit of a church the erection of which was commenced towards the close of his ministry. A tablet erected to his memory records the high estimation in which he was held, and in the following words relates the circumstances in which he once, and only once, preached within the yet unfinished walls of the church: "Within this edifice, erected for the worship of God, his voice was only once heard proclaiming the

tidings of salvation. Assembled with his flock under the open canopy of heaven to show the Lord's death, they were driven by the inclemency of the day to seek shelter within its unfinished walls. By a remarkable coincidence, on that same day of the month one year afterwards his remains were interred on the very spot where he then stood to distribute the symbols of the Bread of Life, and by that solemn act close his ministerial labours."

During the years 1825-1829 five additional ministers of the Church of Scotland were settled in Canada—one in the Lower and four in the Upper Province.

The minister settled during these years in the Lower Province was the Rev. Alexander Mathieson, who succeeded Mr. Burns as minister of St. Andrew's Church, Montreal. When Mr. Burns resigned the charge of this church, such was the confidence reposed in him by his congregation, that he was empowered to select his successor. He selected Mr. Mathieson, who entered on his duties in Montreal in the end of December, 1826. Mr. Mathieson was of Highland parentage, born at Renton in 1795. He studied at Glasgow College, and was licensed and ordained by the Presbytery of Dumbarton. He was introduced to his charge by Mr. Connell, of Martintown, and continued to occupy the important position of minister of St. Andrew's Church till his death, which occurred on the 14th February, 1870, in the seventy-fifth year of his age and forty-fourth of his ministry. He was a man of commanding presence and dignified deportment, warm-hearted and generous. He was a resolute asserter of the rights and prerogatives of the Church of Scotland in Canada, and took a leading part in shaping its policy and directing its affairs. He was moderator of the synod in 1832 and again in 1860. In the year 1837 he received the degree of Doctor of Divinity from the University of Glasgow.

The four ministers settled in Upper Canada between the

years 1825-1829 were the Rev. Hugh Urquhart, the Rev. Geo. Sheed, the Rev. John Machar, and the Rev. Alexander Gale. Mr. Urquhart was a native of Ross-shire, Scotland, educated at King's College, Aberdeen, licensed by the Presbytery of Inverness, and in August, 1822, ordained by the Presbytery of Dingwall. Soon after his ordination he came to Canada and took up his residence in Montreal, where he was engaged for some years as a classical teacher and minister of the Gospel. On the 18th of February, 1827, he was inducted to the pastoral charge of the congregation in Cornwall, which had been left vacant by the departure, in the previous month, of Mr. Leith, who had accepted a presentation to a parish in Scotland. In addition to his pastoral labours in Cornwall, Mr. Urquhart taught the Eastern District Grammar School till 1840. From 1847 till 1857 he filled the Chair of Church History in Queen's College, Kingston, but still retained his position as pastor of the congregation in Cornwall. In 1857 he received the degree of Doctor of Divinity from the University of Aberdeen. Universally esteemed and respected, he died at Cornwall on the 5th of February, 1871, in the seventy-eighth year of his age and the forty-ninth of his ministry.

Mr. Sheed, who was a native of Scotland, educated at Aberdeen, and a licentiate of the Church of Scotland, came to Canada in 1825, as tutor to the family of the Hon. James Crooks. At the request of the people of Ancaster he preached regularly on alternate Sabbaths in a church recently erected there, in which an Episcopal minister also officiated. Having returned to Scotland he was ordained there in 1827, and, coming back to Canada the same year, was inducted into the pastoral charge of Ancaster and Flamboro', and continued in this charge till his death in 1832.

Mr. Machar was born in December, 1796, in the parish of Tannadice, Forfarshire, and studied at the Colleges of Aberdeen and Edinburgh. He was licensed in 1819 by the Pres-

bytery of Brechin, and was engaged for some years as a tutor; he then became assistant of Dr. Clason, of Logie. While occupying the latter position he was selected by the Presbytery of Edinburgh, to whom application was made, as a suitable successor to Mr. Barclay, the minister of Kingston, who died in 1826. In April, 1827, he was ordained by that presbytery to the vacant charge. In a few months afterwards he arrived in Kingston, and entered on his duties as minister of St. Andrew's Church, of which he remained the devoted, faithful and successful pastor till his death, which occurred on the 7th February, 1863, in the sixty-fifth year of his age and thirty-fifth of his ministry. In addition to his pastoral labours he discharged the duties of Principal of Queen's College from 1846 to 1853. In 1847 he received the degree of Doctor of Divinity from the University of Glasgow.

Mr. Gale was a native of Coldstone, Aberdeenshire, Scotland, studied at Marischal College, Aberdeen, and was licensed by the Presbytery of Kincardine O'Neil. In 1827 he came to Lower Canada, and after remaining for some time there he was settled as minister in Amherstburgh, on the Detroit River, in the south-west of Upper Canada. Here he remained three years, and then resigned the charge, in consequence of malarial fever, which constrained him to seek a change. In 1832 he was inducted to the charge of Lachine, and in the following year accepted a call to Hamilton, where he laboured with diligence, acceptance and success till 1846. He was then called to occupy the positions of Principal of the Toronto Academy and Classical Professor in Knox College, for which his accurate scholarship and experience as a teacher eminently qualified him. When King's College was thrown open to all denominations, the maintenance of the Academy and of the literary department in Knox College was no longer necessary. Mr. Gale was therefore called to other important work in connection with the college and agency committees, and especially

as convener of the synod's Home Mission Committee. In the year 1853 he occupied the position of moderator of the synod, held at Hamilton, and presided the same year at a special meeting held at Kingston, but was not spared to open the next regular meeting. He died at his residence in Logie, near Hamilton, on the 6th April, 1854. Mr. Gale was a man of deep piety, calm and undemonstrative. He was one of the Church's wisest and most trusted counsellors, and most patient and laborious workers.

In 1827, the year in which Mr. Gale arrived in Canada, an allowance of £750 was made to ministers of the Church of Scotland in Upper Canada. The ministers among whom it was divided were Messrs. Machar, McKenzie, McLaurin, Sheed, Urquhart and Connell. Mr. Gale was added to the number of recipients of the Government grant in 1829.*

* Seventh Grievance Report, p. 168.



CHAPTER IV.

CHURCH OF SCOTLAND IN UPPER AND LOWER CANADA, 1829-1831.—NOTICES OF REV. THOMAS FRASER, REV. ALEX. ROSS AND REV. ROBERT MCGILL, SETTLED IN 1829.—MEMORIAL ON THE STATE OF RELIGION IN CERTAIN DISTRICTS OF UPPER CANADA, BY THE REV. MESSRS. SHEED, GALE AND MCGILL.—NOTICES OF REV. MESSRS. CRUIKSHANK, WILSON, MCALLISTER, CLUGSTON AND RINTOUL, SETTLED 1830 AND 1831.



AN account has been given in a previous part of this work* of the Glasgow Colonial Society, which was organised in 1825 by ministers and members of the Church of Scotland, and the object of which was to send missionaries, catechists and teachers to promote the religious interests of the Scotch colonists in British North America. No sooner was the establishment of this society heard of on this side of the Atlantic than applications for ministers were made to it by the Presbyterian settlers in the Western as well as the Eastern Provinces of the Dominion.

On the 22nd April, 1829, the first appointment was made by the society of a missionary to labour in Canada. This was in response to an application from the settlers at Aldborough and other places in the western part of the Upper Province. The application was for a clergyman competent to preach in both the English and Gaelic languages, to whom an annual stipend of £150 (Halifax currency) was promised. The missionary nominated was the Rev. Alexander Ross, of Ross-shire, who, having been ordained by the Presbytery of Tain,

* Book IV., Chapter V.

and designated on the 30th June, arrived soon afterwards in Canada. He was a man of ability and learning, and laboured for about ten years as minister of the congregation of Aldborough. He was afterwards minister of Innisfil and Gwillimbury, to the charge of which he was inducted in 1846. He died at Bradford on the 14th March, 1857, at the age of sixty-three.

Besides Mr. Ross, another minister of the Church of Scotland, the Rev. Robert McGill, arrived in Canada in 1829; he was settled in Niagara. Here, after the death of the Rev. John Burns in 1822, several ministers had officiated. Among these was the Rev. Thomas Fraser, who had been ordained in May, 1819, as a minister of the Relief Church, in Dalkeith, Scotland, and who came to Canada in 1827. Mr. Fraser remained in Niagara for about two years, and then went to the United States, where he was connected with the Dutch Reformed Church. He returned to Canada, and in 1844 became minister of the congregation in Lanark in connection with the Church of Scotland. In 1861 he retired from the active duties of the ministry, and took up his residence in Montreal. In 1867 he published a volume of sermons, and continued to take a deep interest in the spread of evangelical truth. He died at Montreal on the 15th July, 1884, in the sixty-sixth year of his ministry, respected and esteemed as an humble and consistent follower of the Saviour, whose Gospel he was so long spared to proclaim.*

After Mr. Fraser's departure from Niagara the congregation made application for a minister to the Glasgow Presbytery of the Church of Scotland. The application was accompanied by a promise of £150 yearly stipend, of which it was expected the Government would pay £100.† Mr. McGill, who was a

* McCollum's letters in *Presbyterian*. *Montreal Witness*.

† The names of Messrs. Ross and McGill were added in 1830 to the list of recipients of the Government grant to ministers of the Church of Scotland.—*Seventh Grievance Report*.

native of Ayrshire, was selected and ordained by the Glasgow Presbytery on the 15th July, 1829, and three months afterwards entered on the pastoral charge of the congregation at Niagara, where he remained till 1845. He was then translated to Montreal to succeed Dr. Black as minister of St. Paul's Church, in charge of which he continued till his death on the 4th of February, 1856. During his pastorate in Niagara the congregation grew and prospered, and succeeded in erecting a substantial new church and manse. When the synod in connection with the Church of Scotland was organised in 1831, Mr. McGill was appointed synod clerk, and in 1839 was elected moderator of synod. In 1837 he commenced the publication of the *Canadian Christian Examiner*, a monthly periodical, which under his able editorship rendered important service to the Presbyterian Church, vindicating its principles and asserting its rights, in opposition to the exclusive policy of that party in the Church of England of which Dr. Strachan was the zealous and energetic representative. In 1853 Mr. McGill received from the University of Glasgow the degree of Doctor of Divinity. He has been well described as an able, earnest and eloquent preacher, a systematic organiser, a born leader, and as "one of those rare men who are looked up to for their intellectual superiority, and, at the same time, loved for their warmth of heart and their valuable services in time of trouble or difficulty."

In the year 1830 a memorial, prepared by the Rev. Messrs. Sheed, Gale and McGill, was forwarded to the Glasgow Colonial Society with reference to the state of religion in the western part of Upper Canada. It was accompanied by a detailed account of the congregations in the Western, London, Gore, Niagara and Home Districts. These documents appear as an appendix to the fifth annual report of the Glasgow Colonial Society, and as they contain much valuable information we give them in full.

The following is the memorial : “ The memorial of the Rev. George Sheed, of Ancaster ; the Rev. Alexander Gale, of Amherstburgh ; and the Rev. Robert McGill, of Niagara :

“ Respectfully sheweth, That your memorialists are ordained ministers in connection with the Established Church of Scotland, and in charge of congregations in the Gore, Western and Niagara Districts of Upper Canada, and feel a deep interest in the religious state of their dispersed and hitherto much neglected countrymen in this Province ;

“ That for some time they have fondly hoped that his Majesty’s ministers, from the enlightened and liberal views by which they seem to be actuated, and the frequent representations that have been made concerning the state of Presbyterian settlers in these Provinces as regards religious ordinances, would have made some adequate and permanent provision for supplying them with religious instruction according to the forms of the Church in which they were educated and to which they are still attached ;

“ That this hope, however, has in a great measure been disappointed hitherto, the paltry sum of £750 sterling being the only provision made for the support of clergymen of the Church of Scotland in this Province, while large sums are annually voted by the British Parliament for the propagation of the Gospel in foreign parts, and, as your memorialists believe, appropriated exclusively for the support of clergymen of the Church of England, which, evincing a great anxiety to become dominant in this colony, and eagerly improving her advantages for that purpose, has oftener placed her missionaries in populous districts for the purpose of forming congregations than to minister to congregations of her own communion already existing—the petition of two or three respectable individuals to the bishop of the diocese for a clergyman being all that is required to procure the settlement of one with a salary of £200 sterling a year ;

“That, under these circumstances, your memorialists feel themselves bound in duty to urge the claims of the destitute Presbyterian settlers in this Province on the attention of your society ;

“That, being convinced that your benevolent exertions would have been more extensively felt in this Province had adequate information concerning its religious wants been laid before you, your memorialists, with reference to the eleventh regulation of the society, beg leave to offer themselves as a committee of correspondence on the subject, so far as regards the Upper District of this Province ; and would earnestly entreat the immediate and serious consideration of your society to the accompanying document, which, while it will in some measure enable your society to judge of the lamentable destitution of religious privileges under which the Presbyterian community labours, is still far from affording a view of the evil in its full extent, even in that portion of the country to which it practically refers—for, though they are aware that members of the Church of Scotland are dispersed, in greater or less numbers, in many parts of the country, deriving also a constant increase from emigration, it is impossible for your memorialists to furnish any statement regarding them sufficiently definite to be laid before your society ;

“That, while the spiritual wants of the Presbyterian community are thus so great and urgent, and while frequent solicitations and inquiries are made by congregations desirous of enjoying the ministrations of clergymen of their own Church, your memorialists, knowing the very limited means of the applicants, and that no further assistance is for the present to be obtained from Government, can see no means of supplying these wants, either as respects the more numerous and compact congregations, or the smaller and more scattered bodies of Presbyterians throughout the Province, unless they can engage the effective support of your society ;

“That being aware that few of the congregations could, at present, furnish individually any considerable proportion of the provision requisite for the support of a minister, but that all would contribute according to their means, your memorialists are of opinion that your society would give the most effectual assistance towards the attainment of the object in view if, instead of designating ministers for particular congregations, a few missionaries were sent out to itinerate within certain assigned districts, under the direction of your society, or of your memorialists, if that should be deemed expedient ;

“That if this system, which, under the extensive and pressing necessities of the country, and the limited means of relief that can for the present be made available, your memorialists are convinced would be the most effective, should be approved and adopted by your society, they entertain no doubt that to each of three or four such missionaries a sum of not less than £50 currency could be procured in this country ; and as soon as the society shall be pleased to give its concurrence, and the additional support that may be deemed necessary, they will proceed without delay to use their best exertions in obtaining subscriptions both from the parties more immediately concerned and among the members of their own congregations. They would also state their entire conviction that in the course of a year or two at most these missionaries would all obtain permanent settlements as pastors, and thereby afford your society an opportunity of further extending its usefulness by the appointment of others in their stead.

“Your memorialists would again earnestly entreat the early attention of your society to the spiritual wants of the Presbyterian community in Upper Canada, where the harvest is indeed great and the labourers few ; and while they fervently implore the blessing of Heaven on your pious and truly benevolent exertions, they are encouraged in the midst of their present difficulties to cherish the hope that Divine Provi-

dence will bless you with the means of causing the wilderness to be glad, and the desert to rejoice and blossom as the rose.

“GEORGE SHEED,

“ALEX. GALE,

“ROBERT MCGILL.”

The following is the document referred to in the memorial:—*

“Congregations in the *Western District* [containing the counties of Lambton, Kent and Essex]:—1. Amherstburgh: under the charge of Rev. Alexander Gale. 2. Colchester: occasional service from same. [Mr. Gale removed to Lachine in 1831, and to Hamilton in 1833.] 3, 4. Howard and Orford: no minister, but occasional service from the Rev. Alexander Ross, missionary from your society. 5. Raleigh and Chatham: no minister; a church. 6. Dover: no minister. 7. Baldoon: no minister. [See Nos. 40 and 41 for two other congregations in the Western District.]

“Congregations in the *London District* [containing the counties of Elgin, Norfolk, Haldimand, Middlesex, Oxford, Perth, Huron and Grey]:—8. Aldborough: under the charge of the Rev. Alexander Ross. 9. London: no minister; about to apply for one and build a church. [No minister of the Church of Scotland was settled in London till 1853, when Dr. Skinner was inducted to a charge there. No Presbyterian church was built there till 1835, when a church was built by the Secession congregation, of which the Rev. William Proudfoot became pastor. He was the first settled Presbyterian minister in the

* The five Districts mentioned in the memorial included the whole of Upper Canada lying to the west of Niagara River, and of a line running between the counties of Durham and York. This region, which, in 1830, was to a large extent an unbroken wilderness, and with but few inhabitants, now contains a numerous population, about 300,000 of whom are Presbyterians, supplied by between two and three hundred Presbyterian ministers. We add in parentheses a few explanatory notes.

“village of London,” which is now a large city.] 10. Proof-Line of same: no minister of the Church of Scotland; a licentiate of the Presbytery of Tyrone, Synod of Ulster. 11. Lobo: no minister. 12. Blenheim: no minister. 13. Westminster: no minister. [See No. 42 for another congregation in the London District.]

“Congregations in the *Gore District* [containing the counties of Wentworth, Brant, Halton, Waterloo and Wellington]:— 14. Ancaster: under the charge of the Rev. George Sheed. 15. Barton: occasional service from same. 16. West Flamboro’: same. [Rev. Thomas Christie, of the Secession Church, was settled here in 1832; his charge included also Dumfries and Beverley.] 17. Dumfries: no minister; a church. 18. Nelson and East Flamboro’: a minister of the Synod of Ulster, educated at the University of Glasgow. [This was the Rev. Wm. King, who came to Canada in 1822, and organised a congregation in Nelson; he was connected with the United Synod of Upper Canada.] 19. Trafalgar: no minister; occasional service. 20. Erin: no minister. 21. Garafraxa and Nassagaweya: no minister. 22. Esquesing: no minister; a church; the minister of this congregation will be entitled to £57 sterling per annum from funds appropriated for the support of ministers of the Church of Scotland. The people might raise about £30 sterling and furnish him with a manse. The number of this congregation will probably exceed four hundred souls. 23. Guelph: no minister; the school-house used as a church for occasional service. The minister of this congregation will be entitled to £57 sterling per annum from the same funds as above. Besides this, a grant of six acres of land in the town was either made or promised to the congregation by Mr. Galt, as agent for the Canada Land Company; and one of the last acts of Sir P. Maitland, as Lieutenant-Governor of this Province, was to grant to Mr. Galt two hundred acres of land for the Presbyterian Church in Guelph. The stipend which this con-

gregation can raise will be small for several years. The settlers in Eramosa have expressed a desire to become members of this congregation, and the whole might amount to five or six hundred souls.

"Congregations in the *Niagara District* [containing the counties of Welland and Lincoln]:—24. Niagara: under the charge of Rev. Robert McGill. 25. Stamford: a minister, not of the Church of Scotland. [Dr. Russell, of the Associate Synod of North America.] 26. Thorold: no minister, but occasional service. 27. Gainsborough: a minister, not of the Church of Scotland, educated in the United States. [The Rev. Daniel W. Eastman, of the United Presbytery of Upper Canada.] 28. Clinton: no minister, but occasional service. 29. Pelham: no minister, but occasional service. 30. Louth: no minister, but occasional service. 31. Willoughby: no minister, but occasional service. 32. Bertie and Crowland: no minister, but occasional service.

"Congregations in the western part of the *Home District* [containing the counties of York, Peel and Simcoe]:—33. York [now Toronto]: no minister; a church building. The minister of this congregation will be entitled to £90 sterling, for four years at the least, from the funds before referred to. York being the capital of the Province renders this the most important station, requiring a minister no less distinguished for talents and learning than for zeal, wisdom and prudence in the discharge of his pastoral duties. (The Rev. Wm. Rintoul has been appointed to this station.) [The population of York at this time was 2,860.* 34. York [township]: a minister, not of the Church of Scotland. [Rev. W. Jenkins.] 35. Toronto [township] and Etobicoke: a minister, not of the Church of Scotland. [Rev. Andrew Bell, of the United Presbytery of Upper

* York, Past and Present, p. 163. The Rev. James Harris, of the United Presbytery, was settled in York since 1823; but there was no minister of the Church of Scotland in it in 1830.

Canada.] Licensed and ordained in this Province ; studied for some time at the University of Glasgow. There is a sufficient population on each side of the Hurontario Road, which divides the township of Toronto, to form a congregation. There is a church on the west side of the road. 36. Vaughan : about building a church. This congregation is chiefly composed of Highlanders from Argyleshire, many of them understanding very little English ; would therefore require a minister capable of preaching in their own language. Could not at present raise much for his support. 37. Caledon : no minister ; more destitute, if possible, than the congregation before mentioned, but lately there was not even a schoolmaster among them, their poverty preventing them from obtaining the services of one qualified to teach. The sum which they could afford to raise for the support of a minister would probably not exceed £25 currency, although they number about three hundred souls. 38. Mono and Mulmur : no minister ; congregation small, not exceeding one hundred and fifty souls. 39. Chinguacousy : no minister ; small congregation.

"Omitted in the *Western District* :—40. Goderich : no minister ; considerable congregation. 41. River Sable : no minister ; of very recent formation.

"Omitted in the *London District* :—42. Long Point : a minister, not of the Church of Scotland ; educated in England."

In the year 1830 four additional ministers of the Church of Scotland arrived in Canada, three of whom were settled in the eastern part of Upper Canada, and one in the Lower Province. The three ministers who were settled in the Upper Province were the Rev. John Cruikshank, the Rev. Thomas C. Wilson, and the Rev. William McAllister. Mr. Cruikshank, who came from the Presbytery of Fordyce, in Banffshire, was the first Presbyterian minister of the town of Bytown, which has become the city of Ottawa, and which is now the political capital of the Dominion of Canada. Mr. Cruikshank was inducted to

the charge of the congregation in Bytown by Mr. Machar, of Kingston, in March, 1830, and remained there till 1843, when he was translated to Brockville. In 1846 he succeeded Mr. McGill in Niagara. He soon afterwards returned to Scotland, and became parish minister of Turriff, in Banffshire.

Mr. Wilson was settled in the town of Perth, where the Rev. William Bell, of the United Presbytery of Upper Canada, had been minister since 1817, and where he still continued to labour. Here the Presbyterian population had largely increased, and a number of them, deeming it advisable to have a congregation organised in connection with the Church of Scotland, applied to the Rev. Alexander Stuart, of Douglas, Scotland, to select for them a minister of the National Church. Mr. Wilson was selected, and ordained by the Presbytery of Lanark to the charge of the new congregation in Perth, of which he remained pastor till 1844, when he returned to Scotland and became parish minister of Dunkeld. His memory is still cherished in Perth and the surrounding district as that of a pious, devoted, evangelical minister.

Mr. McAllister was settled in Lanark and Dalhousie, to which he was nominated by the Glasgow Colonial Society. He was ordained by the Presbytery of Skye, and his designation took place at Glasgow on the 14th October, 1829, on which occasion the Rev. John Patterson, of Falkirk, preached, and Dr. Brown, of St. John's, Glasgow, gave the charge. Mr. McAllister's field of labour in Canada was extensive, ranging over nearly a hundred square miles, but he prosecuted his work with untiring zeal and energy till the year 1842, when he removed to Sarnia, on the River St. Clair, in the western part of Upper Canada, and afterwards to Metis, on the St. Lawrence, in the Lower Province. He was a singularly earnest minister and an impressive preacher of the Gospel of Christ.

The minister who was settled in the Lower Province in 1830 was the Rev. John Clugston, who was sent by the Glas-

gow Colonial Society to Quebec. There the congregation formerly connected with the Independents had resolved to connect itself with the Church of Scotland, and had applied to the society for a minister. Mr. Clugston, who was a licentiate of the Presbytery of Glasgow, received the appointment. He was ordained by the Presbytery of Forfar, arrived in Canada on the 29th September, 1830, and at once entered on his duties as pastor of what was now the second Presbyterian congregation in Quebec, and known as St. John's. Here he continued to officiate till 1844, when he returned to Scotland and joined the Free Church there. While in Quebec he was a frequent correspondent of the Glasgow society, in whose eighth annual report he is thus referred to:—"The society may, with good reason, congratulate itself in having been the instrument of sending out to Quebec such a faithful and devoted minister as the Rev. John Clugston. The letters with which the directors have been favoured from this valuable correspondent have been numerous and their contents important. Mr. C. has undertaken the office of agent for the society and superintendent of its depository for bibles, confessions, catechisms, and religious books of all kinds; and ministers in the Lower Province are directed to make application to him for supplies. He has paid particular attention to the missionaries of the society who have arrived at Quebec, and his disinterested kindness demands the gratitude of the society. No remuneration have the directors prevailed on him to accept for all the labour and expense to which he must necessarily have been subjected. Nor can the directors omit to notice his unwearied and unrequited efforts in behalf of the best interests of the Scottish regiments which have happened to be stationed in or near to the city."

In May, 1831, another minister of the Church of Scotland, the Rev. William Rintoul, arrived in Canada. He was a native of Clackmannanshire, Scotland, was educated at the University

of Edinburgh, and had been for some time minister of a Presbyterian church at Maryport, in the north of England. He was appointed by the Glasgow Colonial Society to a pastoral charge in Toronto, then and till 1834 called York. Here Mr. Harris of the United Presbytery of Upper Canada had been labouring since 1820, and here, about the beginning of 1830, a new congregation was organised and steps taken towards the erection of a church in connection with the Church of Scotland. Among those who took an active part in this movement were the Hon. Wm. Morris, of Perth, Mr. (afterwards Sir) Francis Hincks, Mr. (afterwards Chief Justice) McLean and Mr. William Lyon Mackenzie. Application for a minister was made to the Glasgow society, and Mr. Rintoul received the appointment on the 20th September, 1830. His designation did not take place till March of the following year. He arrived in Quebec on the 25th May, 1831, and reached Kingston just in time to take part in the convention of ministers and elders which met on the 7th and 8th of June to consider the propriety of organising a synod in Canada in connection with the Church of Scotland. On the 19th of June he was introduced by Mr. McGill, of Niagara, into the charge of the new church in Toronto, which assumed the name of St. Andrew's Church. Here he remained for three years, and then accepted the office of missionary agent, and in this capacity rendered valuable service to the Church. His reports respecting the different localities he visited, transmitted to the Colonial Society, are full of interesting information; and his letters had great influence in leading to more active exertions on behalf of the Presbyterian colonists. He became minister of Streetsville in 1835, but still continued to do missionary work. At the Disruption in 1844 he joined the synod which sympathised with the Free Church. For some years he was Professor of Hebrew and Biblical Literature in Knox College, until provision was made for instruction in these branches in

University College. He then accepted a call to the St. Gabriel Street congregation, Montreal, as successor to Mr. Leishman. Still intent on missionary work, he set out in September, 1851, on a tour to Metis, but when he reached Trois Pistoles he was arrested by an attack of sickness which proved to be fatal. He died on the 13th of the month. His remains lie interred in the English Church graveyard at Rivière du Loup, where a memorial stone erected by his bereaved congregation testifies to the esteem and respect with which he was universally regarded. He was indeed a man of genuine worth; faithful, conscientious and indefatigable; and as pastor, missionary and professor was more than most men honoured to render valuable service to the Church.



CHAPTER V.

CLERGY RESERVE CONTROVERSIES IN CANADA, 1817-1831.—

ORIGINAL GRANT OF LANDS IN 1791 FOR THE SUPPORT OF A PROTESTANT CLERGY.—PROPOSAL TO ALIENATE THEM MADE IN 1817.—EPISCOPAL CLERGY CORPORATIONS ESTABLISHED.—EXCLUSIVE CLAIMS OF CHURCH OF ENGLAND.—PETITION OF DR. STRACHAN, AS CHAIRMAN OF CLERGY CORPORATION, IN 1823, AND APPENDED ECCLESIASTICAL CHART. — ACTION OF LEGISLATIVE ASSEMBLY IN 1825-1826.—GRANT OF £750 TO SCOTTISH CLERGY.—KING'S COLLEGE CHARTER: ITS SECTARIAN CHARACTER.—DR. STRACHAN'S LETTER AND ECCLESIASTICAL CHART OF 1827.—INVESTIGATION BY COMMITTEE OF IMPERIAL HOUSE OF COMMONS.—LETTERS OF BISHOP OF QUEBEC AND OF SCOTTISH CLERGY ON THE CLERGY RESERVES IN 1827-1828.—CLAIMS OF CLERGY OF THE UNITED PRESBYTERY OF UPPER CANADA.—ULTIMATE DISPOSAL OF THE CLERGY RESERVES.



WE have now given an account of the United Presbytery of Upper Canada, and of the ministers of the Church of Scotland in Upper and Lower Canada, up to the month of June, 1831. In this month the United Presbytery was organised as a synod, which assumed the name of the United Synod of Upper Canada; and in the same month the ministers of the Church of Scotland in both Provinces were also organised as a synod, which assumed the name of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. The organisation of both synods at this particular

time was connected with efforts which were made to settle the controversy respecting the Clergy Reserves, which had been set apart for the support of a Protestant clergy. This controversy was carried on for many years, sometimes with great bitterness, between rival Churches and rival political parties. The chief parties in the controversy were the clergy and adherents of the Church of England, who claimed an exclusive right to the Clergy Reserves; the clergy and people of the Church of Scotland, who claimed equal rights with the Church of England; and the clergy and people of the United Presbytery and Synod, who also considered themselves entitled to share in the provision made for a Protestant clergy. The Methodist and other Churches also took part in the conflict. Among politicians the battle was keenly waged; the Tories siding with the Church of England in its exclusive claims, while the Reformers favoured a more liberal policy. Opposite sides also were taken by the Legislative Council, which was appointed by the Crown, and the Legislative Assembly, which was elected by the people; the Council adopting the exclusive and the Assembly the liberal views. Before the era of Responsible Government the influence of the Lieutenant-Governors was generally, and sometimes very decidedly, exercised in favour of the exclusive claims of the Church of England.

The history of the Presbyterian as well as of other Churches in Canada would be imperfect without some account of the Clergy Reserves controversy. A sketch, therefore, of its earlier stages will now be given.

By the Treaty of Paris, in 1763, the Roman Catholic Church in Canada was allowed to retain its extensive ecclesiastical property, and, by an Imperial Act in 1774, it was confirmed in its possession. But the interests of Protestants were not neglected. By the Act of 1774 it was provided that it should be lawful for his Majesty, his heirs and successors, to make provision "for the encouragement of the Protestant religion,

and for the maintenance and support of a Protestant clergy." In the year 1791, the thirty-first of the reign of George III., an Act was passed by the British Parliament, usually called the Constitutional Act, by which Upper and Lower Canada were erected into separate Provinces. By the thirty-sixth clause of this Act the seventh part of the unceded lands in both Provinces was reserved "for the support and maintenance of a Protestant clergy." As the Crown lands were ceded the reserves were to be made. Within a few years after the passing of the Act upwards of three millions of acres were allocated as Clergy Reserves: the number of acres in Upper Canada was 2,395,687, and in Lower Canada 934,052.

For many years after these lands were set apart they yielded little or no revenue, and scarcely any notice was taken of them. But in the course of time they became more valuable, and in 1817 public attention was specially called to them in the Legislative Assembly by Mr. Robert Nichol in a series of resolutions, one of which proposed that the Imperial Parliament should be petitioned to sell a part of the lands already reserved, and that a less proportion than one-seventh should be reserved for the future. The discussion of these proposals was prevented by Governor Gore suddenly and prematurely proroguing Parliament. About this time Dr. Mountain, Bishop of Quebec, seems to have taken an active part in the disposal of the Clergy Reserves, as appears from a letter of Earl Bathurst, Secretary of State for the Colonies, dated 2nd April, 1818, to Mr. President Smith. Lord Bathurst says that the Bishop had frequently brought under his consideration the advantages which would result to the Church of England in the Province of Upper Canada from the legal establishment of parishes and rectories; that he concurred in this view, and that he had received the commands of the Prince Regent to instruct Mr. Smith to take the necessary legal measures for constituting and erecting rectories and parishes in every township within

the Province. The endowment of the rectories was to be made a matter for future consideration; and, until the more general settlement of the Province, the management of the Reserves should be vested in a corporate body, or continue under the control of the Lieutenant-Governor and Executive Council. In the following year Bishop Mountain applied to the Imperial Government to have the direction of the Clergy Reserves placed in the hands of the Episcopal clergy. The application was successful; clergy corporations were created in each of the Provinces, with power to lease and receive rents for the lands, but not to sell them. The corporations consisted of the Bishop and his clergy, who, by their appointment, derived the advantage of seeming to be the owners of what they were appointed to superintend. Previous to their appointment the annual income from the Reserves was £700; under their management it was reduced in a few years to £150.

Hitherto nothing seems to have been done by the Presbyterians to secure their interests in the Clergy Reserves. But on the 17th May, 1819, the Presbyterian inhabitants of the town of Niagara presented a petition to Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada, representing that their church had been burned by the American army during the late war; that they had again erected a temporary place of worship; that they were now destitute of a stated minister, and were anxious to obtain one from the Established Church of Scotland if possible, and that having suffered many losses they were unable to pay an adequate stipend; they therefore prayed that his Excellency would take their peculiar case into consideration, and grant them the annual sum of £100 in aid, "out of the funds arising from Clergy Reserves, or any other fund" at his Excellency's disposal. In transmitting this petition to Earl Bathurst, the Lieutenant-Governor informs him that the actual product of the Clergy Reserves is about £700 per annum, and adds: "This petition involves a question

on which, I perceive, there is a difference of opinion, namely, whether the Act intends to extend the benefit of the Reserves for the maintenance of a Protestant clergy to all denominations, or only to those of the Church of England." The question was submitted by Earl Bathurst without delay to his Majesty's law officers in England for their opinion, which was given on the 15th November, 1819, and which contains the following clause: "We are of opinion that though the provisions made by 31 Geo. III., c. 31, ss. 36 and 42, for the support and maintenance of a Protestant clergy, are not confined solely to the clergy of the Church of England, but may be extended also to the clergy of the Church of Scotland, if there be any such settled in Canada (as appears to have been admitted in the debate upon the passing of the Act), yet they do not extend to the Dissenting ministers, since, we think, the term 'Protestant clergy' can apply only to Protestant clergy recognised and established by law." It was thus clearly the opinion of the law officers of the Crown that the clergy of the Church of Scotland were entitled to a share in the Clergy Reserves. It may here be mentioned, with reference to the Act of 1791, which was introduced by Mr. Pitt, that the Earl of Harrowby stated in the House of Lords in 1828 that he had had repeated conversations with Lord Grenville, who had requested him, if any opportunity should offer, to state "that both his own and Mr. Pitt's decision was that the provisions of 31 Geo. III. were not intended for the exclusive support of the Church of England, but for the maintenance of the clergy generally of the Protestant Church." Viscount Sandon also testified, in 1828, before a committee of the House of Commons, that he understood Lord Grenville to say "that the distinction of a Protestant clergy, which is frequently repeated in the Act of 1791, was meant to provide for any clergy that was not Roman Catholic." This testimony he gave in order to rectify a reported conversation with him, given by Dr. Strachan, rector

of York, in a speech delivered in the Legislative Council in Canada in 1828.

On the 6th May, 1820, Earl Bathurst wrote to Sir P. Maitland informing him that his Majesty's law officers were of opinion that though the provisions of the Act of 1791 were not confined solely to the clergy of the Church of England, but might be extended also to the clergy of the Church of Scotland, yet that they did not extend to all Dissenting ministers.* The knowledge of this opinion, and of its transmission to the Colonial Governor, seems to have been withheld or concealed from the public for years. The Hon. William Morris, who took a deep interest and active part in the Clergy Reserves controversy, referring to what took place in 1826, says: "Little did I dream, at the period alluded to, that an opinion in support of the rights of the Church of Scotland had previously been furnished to Earl Bathurst by his Majesty's legal advisers;" and so late as 1838 Mr. Morris was unaware that this opinion had been transmitted to the Government of the colony.† At all events, the opinion of the law officers of the Crown was practically disregarded by Sir P. Maitland and his advisers, as will afterwards appear.

On the 22nd of February, 1823, the Earl of Dalhousie, Governor-General of Canada, transmitted to Earl Bathurst copies of two letters which he had received from the ministers of the Scotch churches at Quebec and Lochiel with a view to an additional provision for the support of the clergy of these churches. In his reply Lord Bathurst admits the justice and propriety of many of the remarks of the minister of Lochiel, but says that he is not aware of any funds from which the asked for provision could be made; and that he does not

* See correspondence respecting Clergy Reserves, ordered to be printed by the House of Commons, 3rd April, 1840.

† Letter of Mr. Morris to Principal Macfarlane and Dr. Burns, 1st July 1838, p. 13.

think it would be expedient or just to apply to the Assembly for a provision for the Scotch clergy, unless at the same time a proposition was made for the support of the English Protestant clergy within the Province, who were placed in the most anomalous situation, and part of whose income was derived from the military chest, and the charge included in the army extraordinaries. He also expresses his fear "that there would be little disposition in the House of Commons to sanction any increase of that necessary charge which must be sustained at home for the support of the English Protestant Church in Lower Canada, for whom no effective provision is made within the Colony, however desirable it might be to afford the ministers of the Scotch Church that assistance which their exemplary conduct so much deserves." At this time the Episcopal clergy in Lower Canada were receiving from public funds upwards of £5,000 yearly, while the whole amount given to the Presbyterian clergy of both Provinces was £50 each to two ministers in Quebec and Montreal, who acted as military chaplains, and £100 each to Mr. Bell, of Perth, and Mr. Henderson, of St. Andrews.

On the 25th April, 1823, Governor Maitland transmitted to Earl Bathurst copies of petitions addressed to the King, Lords and Commons by Dr. Strachan, as chairman of the Upper Canada Clergy Reserves Corporation, and dated York, 22nd April, 1823. The petition to the House of Lords is in many respects an extraordinary document. It represents that the petitioners had recently heard of a petition to the Imperial Parliament from the ministers of the Church of Scotland in the Canadas, praying for a share in the benefits arising from the lands reserved for the support of a Protestant clergy; that they are therefore seriously alarmed, not only for the rights of the Church of England, but for the cause of religion itself; that they are unaware of the arguments by which such an extraordinary claim is attempted to be established, but feel

convinced that a plain statement of facts will invalidate the allegations of their opponents and preserve the rights of the Church of England. What are represented as facts are such as the following:—That the Province of Upper Canada was settled by Loyalists from the United States, who were chiefly Episcopalians “ever distinguished in the colonies on account of their affection for the parent State and their incorruptible attachment to the King;” that the population still retains its prominent feature of being attached to the Church of England; that comparatively little progress has been made by other denominations; that the number of clergymen of the “Established Church” in Upper Canada is twenty-two; that a list of more than thirty students now lies before the petitioners, and that many more young men than can possibly be provided for are presenting themselves to the Lord Bishop as candidates for holy orders; that the Lutheran clergymen have generally conformed to the Church of England, and brought their congregations with them; that “several Presbyterian or Congregational clergymen, for both names are used promiscuously in this country, have solicited the Lord Bishop to be admitted as candidates for holy orders;” “that with the exception of the Methodists, who have been deserted by their brethren in England, and left for instruction to itinerants from the United States, there appears no prominent denomination of Protestants but the Established Church capable of exciting public attention, for the Congregationalists or Independent Presbyterians, who are next in number to the Methodists, have only six small congregations, the teachers of whom have lately assumed the appellation of the ‘Presbytery of the Canadas’ for the purpose of giving themselves importance, and consist of two Irish Presbyterians, one Scotch Seceder, one English Independent and two American Congregationalists;” that the members of the Kirk of Scotland are the fewest in number of any Protestant denomination in Upper Canada, and possessed

only one congregation in the Province from 1784 to 1822; that they attempted, without success, to form a second congregation in Kingston in 1822, and that there is no appearance in any other part of the Province of a third in communion with the Kirk of Scotland. With respect to the claim of the ministers of the Church of Scotland to a share in the Clergy Reserves, the petitioners contend that the words "Protestant clergy" in the Act of 1791 are used as contra-distinguishing the clergy of the Church of England from the clergy of the Church of Rome, and cannot be further extended without producing the greatest confusion, for say they: "After passing the Church of England where shall their meaning terminate? Congregationalists, Seceders, Irish Presbyterians, Baptists, Methodists, Moravians, Universalists, will undoubtedly prefer their claims, as they are each more numerous than the Presbyterians in communion with the Kirk of Scotland." They further urge that the construction always put on the Act by themselves and the members of the Church of England is unequivocally confirmed by his Majesty's instructions, which declare in express words that the powers and privileges of an Established Church in the Canadas belong only to the Protestant Church of England, which declaration necessarily excludes the Church of Scotland from all participation in the reserved lands. They deprecate the evils of disunion, competition and disloyalty which must result from setting up a new and rival religious establishment in Canada, and humbly pray, and fervently hope, that the House of Lords will not entertain a petition so manifestly injurious to the rights and interests of the Church of England, and so fraught, in their judgment, with ill consequences to the inhabitants of the Province as that which they have been informed has been brought before their lordships by ministers of the Church of Scotland residing in Canada.

To the petition of the Clergy Corporation is appended an Ecclesiastical Chart, in which are given the names of twenty

clergymen of what is called the "Established Church;" of six of what is called the "Independent Presbyterian order, assuming the appellation of the Presbytery of the Canadas," and of four in connection with the Kirk of Scotland. The Rev. Messrs., Johnston, Smart, Bell, McDowall, Harris and Jenkins are the clergymen said to belong to the Independent Presbyterian order, and the Rev. Messrs. McKenzie, McLaurin, Leith and Barclay the clergymen in connection with the Church of Scotland. "As the Methodists (it is added) have no settled clergymen it has been found difficult to ascertain the number of itinerants employed, but it is presumed to be considerable, perhaps ten or twelve in the whole Province. The other denominations appear to have very few teachers, and these seemingly very ignorant."

It will be noticed that the exclusive claims set forth in the petition are directly in conflict with the opinion of the law officers of the Crown communicated to Governor Maitland, with which it can scarcely be conceived that Dr. Strachan, his chief adviser, was unacquainted. It will be noticed also that in the petition one of the Presbyterian ministers (Mr. Smart) is described as an English Independent, and two others (Messrs. McDowall and Jenkins) as American Congregationalists, and that no mention is made of several Presbyterian ministers then settled in Upper Canada, such as Messrs. Eastman, Boyd, Buchanan and Gemmell. It will be noticed also that the number of itinerant Methodist ministers is estimated at about ten or twelve, while, in point of fact, there were more than twenty-four in the Province. It will still further be noticed that insinuations are thrown out against the loyalty of others than Episcopalians, and that it is intimated that if the clergy of the Church of Scotland are permitted to share the benefits of the Clergy Reserves disunion and disaffection will be the necessary results. It is easy to understand how the adoption of such methods as those employed in this petition, and afterwards

resorted to, when made known to the public, tended to mar the progress and impair the moral influence of the Church whose interests they were intended to serve, and at the same time to produce the disaffection which the Clergy Corporation seemed so anxious to prevent.

On the 16th of December, 1823, a series of resolutions was introduced into the Legislative Assembly of Upper Canada by the Hon. William Morris. These were designed to counteract the exclusive policy of the Clergy Corporation and protect the interests of the Church of Scotland, whose claim to an equality of rights in the benefits of the Clergy Reserves was founded on the Articles of Union between England and Scotland. The resolutions were adopted by the Assembly. The following is a copy of them:—

“Resolved, That when the kingdoms of England and Scotland were united the subjects of both were placed upon a footing of reciprocity, and were to enjoy a full communication of every right, privilege and advantage, and that neither the Church of the one nor of the other thereby gained an ascendancy—on the contrary, that both were established by law as national Protestant churches within their respective kingdoms, and consequently the clergy of both are equally entitled to a participation in all the advantages which have resulted, or may hereafter result, from the said union.

“Resolved, That the Provinces of Canada were wrested from the dominion of France by the united exertions of Great Britain and Ireland, and that the Churches of England and Scotland had at the conquest thereof an equal claim to enjoy the advantages which might be derived from the said conquest.

“Resolved, That by the Act of the British Parliament passed in the thirty-first year of his late Majesty’s reign, the Governor, Lieutenant-Governor, or person administering the Government of this Province, was authorised to set apart a

portion of one-seventh of the land for the support and maintenance of a Protestant clergy.

“Resolved, That if his Majesty, when he graciously authorised an appropriation of land to the support and maintenance of a Protestant clergy in this Province, did not contemplate a provision for the clergy of the Church of Scotland, that they ought now to come under his Majesty’s most favourable consideration by being otherwise provided for.

“Resolved, That an humble address be presented to his Majesty, formed on the foregoing resolutions, praying that his Majesty will be graciously pleased to direct such measures as will secure to the clergy of the Church of Scotland residing, or who may hereafter reside, in this Province such support and countenance as his Majesty shall think proper.”

An address was accordingly prepared, and in due time transmitted for presentation to his Majesty. It was not concurred in by the Legislative Council, five members of that body voting for it and six against it. Mr. Morris attributes its failure to receive the support of the Council to the fact that the opinion of the law officers of the Crown was still unknown by the public. “I am firmly persuaded (he says) that it would have received the assent of both branches had the fact been known to the public that the law officers of the Crown had recently given an opinion in accordance with the view taken of the law by the Assembly.” Before transmitting the address of the Assembly, Governor Maitland wrote a long despatch to Earl Bathurst, dated 27th December, 1823, in which he echoes the opinions of the Clergy Corporation, strenuously endeavouring to establish the exclusive claims of the Church of England to the Clergy Reserves, and setting forth the evil results to be apprehended from conceding the claims of the Church of Scotland. It would seem from this despatch that Governor Maitland had completely forgotten, or had not the slightest regard for, the opinion of the law officers of

the Crown, in favour of the Church of Scotland, which Earl Bathurst had transmitted in 1820.

The address of the Legislative Assembly was transmitted by Governor Maitland on the 21st January, 1824, in a brief despatch, in which he referred to his despatch of the 27th December, as conveying his sentiments on the subject of the Clergy Reserves. Within two weeks he took a new method, in conjunction with Dr. Strachan, to forward the aims of the Clergy Corporation. On the 4th of February he wrote to Lord Bathurst informing him that Dr. Strachan intended to visit England "solely on his private affairs," but that he had requested him to be the bearer of a proposition, which Dr. Strachan had himself reduced to writing, at his (the Governor's) suggestion, and commending the Doctor "as a person well able to furnish complete and authentic information respecting the Clergy Reserves." The document containing the proposals commences with historical references to the American Revolution, the special loyalty of Episcopalians and the Constitutional Act of 1791. It proceeds to explain the reasons why but a small proportion of the Clergy Reserve lands had been leased, and why it was hoped that a much larger proportion would be leased in future years. It states that at the present time £30,000 per annum would be needed to sustain an adequate supply of clergymen of the Church of England in Upper Canada, that £60,000 would be needed in twenty-one years, and that this amount could not be obtained from the rents of leased lands. It was therefore proposed, in order to secure the necessary funds, to empower the Clergy Corporation to sell as well as lease the Clergy Reserve lands, and to place the money arising from the sales in the British funds, the interest to be applied to the support of the clergy of the Church of England, and also that the Corporation should be empowered to reserve in each township such a portion of lands as might be sufficient to endow three or more parsonages

if required. Among the advantages which, it was alleged, would result from the adoption of these proposals were these: That the Reserves would no longer be made a temptation to rebellion, by an invading enemy offering them to the lessees; that means would soon be afforded to multiply clergymen to any number required; and that a new link of attachment would be formed to the Mother Country. "Two hundred or three hundred clergymen (it was said), living in Upper Canada in the midst of their congregations, presented to their livings by the King, and receiving the greater part of their income from funds deposited in London, must attach the Province to the parent State; their influence would gradually spread; they would infuse into the population a tone and feeling entirely English, and acquiring by degrees the direction of education which the clergy at home have always possessed, the very first feelings, sentiments and opinions of the youth must become British." The real object of this new scheme, so ingeniously contrived and so plausibly commended, was evidently to place the control of the Clergy Reserves entirely in the hands of the Episcopal clergy. The scheme, however, was not sanctioned by Parliament, whose authorisation was necessary to its being carried into effect; but arrangements were made by the British Government for selling part of the Clergy Reserves with the Crown Reserves to a company which was about to be established in 1824, and which was called the Canada Company. In consequence of these arrangements the Clergy Corporation received intimation that it was his Majesty's pleasure that they should be informed that it would be necessary for them to abstain from granting leases until further instructions were communicated.

Dr. Mountain, Bishop of Quebec, died in 1825, and a funeral sermon of an unusual character was preached on the occasion by Dr. Strachan, which was printed and "distributed among the members of his Majesty's Government by its author." The

sermon contains a sketch of the history of the Church of England in Canada and an appeal to the British Government in its behalf. In pressing his appeal the preacher ventures to attack the ministers and preachers of other Churches, whose influence he represents as injurious to the Church and the political institutions of England. The following are extracts from this remarkable discourse: "The minister's influence is frequently broken or injured by numbers of uneducated itinerant preachers who, leaving their steady employment, betake themselves to preach the Gospel from idleness or a zeal without knowledge, by which they are induced, without any preparation, to teach what they do not know, and which from their pride they disdain to learn." "When it is considered that the religious teachers of the other denominations of Christians, a very few respectable ministers of the Church of Scotland excepted, come almost universally from the Republican States of America, where they gather their knowledge and form their sentiments, it is quite evident that if the Imperial Government does not immediately step forward with efficient help the mass of the population will be nurtured and instructed in hostility to our parent Church, nor will it be long till they imbibe opinions anything but favourable to the political institutions of England." This attack was specially aimed at the ministers of the Methodist Church, in whose behalf an indignant, eloquent and telling reply was written by the Rev. Egerton Ryerson, who had just entered on the work of the ministry as an itinerant Methodist preacher, and who did not hesitate to denounce the remarks made on the qualifications, motives and conduct of the Methodist preachers as "ungenerous, unfounded and false." With reference to this attack, as Mr. Ryerson afterwards wrote: "Up to this time, be it observed, not a word had been written respecting the Episcopal clergy or the Clergy Reserve question by any minister or member of the Methodist Church. At that time the Methodists had no law to secure a

foot of land for parsonages, chapels and the burial of the dead; their ministers were not allowed to solemnise matrimony; and some of them had been the objects of cruel and illegal persecution on the part of magistrates and others in authority. And now were they the butt of unprovoked and unfounded aspersions from the heads of the Episcopal clergy, while pursuing the 'noiseless tenor of their way,' through trackless forests and bridgeless rivers, to preach among the scattered inhabitants the unsearchable riches of Christ."*

The subject of the Clergy Reserves was again brought before the Legislative Assembly in the session of 1825-26, and on the 27th January, 1826, an address to the King was adopted, in which the claims of Protestants of all denominations are advocated in the following terms:—"We further most humbly represent, most gracious Sovereign, that the lands set apart in this Province for the maintenance and support of a Protestant clergy ought not to be enjoyed by any one denomination of Protestants, to the exclusion of their Christian brethren of other denominations equally conscientious in their respective modes of worshipping God, and equally entitled, as dutiful and loyal subjects, to the protection of your Majesty's benign and liberal Government; we therefore humbly hope it will, in your Majesty's wisdom, be deemed expedient and just that not only the present Reserves, but that any fund arising from the sales thereof, should be devoted to the advancement of the Christian religion generally and the happiness of all your Majesty's subjects, of whatever denomination; or, if such application should be deemed inexpedient, that the profits arising from such appropriation should be applied to the purposes of education and the general improvement of the Province." To this address an unsatisfactory reply was transmitted on the 11th June, 1826. In this reply the Reserves are spoken of as "specially allotted by the Imperial Parliament to the "Established Church."

* Letters to Mr. Draper, 1838, pp. 14 and 15.

It was felt, however, by the Imperial Government that something should be done for other Churches than that of England, but from other sources than the proceeds of the Clergy Reserves. From the funds, therefore, arising from the sales to the Canada Company allowances of £750 each were made to the Church of Scotland and the Roman Catholic Church, as appears from the following despatch, dated 6th October, 1826, from Earl Bathurst to Sir P. Maitland:—"Sir: You will receive instructions from the Treasury for the payment of £750 per annum for the salaries of the Presbyterian ministers, and a similar sum for the support of Roman Catholic priests. I deem it advisable that the allowances which may be granted to ministers of the Presbyterian persuasion in Upper Canada should be limited to persons who are natural-born British subjects, who are in full communion with, and who are acknowledged by, the Kirk of Scotland, by whom they should be recommended to the Lieutenant-Governor for their appointments. With respect to the Roman Catholic priests who are to receive an allowance from Government they will be recommended to you by Bishop McDonnell, who will be considered responsible for their good conduct; and the Bishop himself, the Presbyterian ministers, and also the priests, should be required to produce your certificate that they have been in the active discharge of their duty for the period for which the salary is claimed, and that you have no objection to the payment being made." Payments to the ministers of the Church of Scotland in Upper Canada were first made in 1827.* No provision was made at this time for the ministers of the United Presbytery, whose numbers were greater and the most of whom had laboured longer in the Province than the ministers of the Church of Scotland, and who therefore felt that an unjust discrimination had been made.

In the year 1826 the subject of the Clergy Reserves was

* Seventh Grievance Report, p. 168.

again brought before the Legislative Assembly of Upper Canada and earnestly debated. The result was that on the 22nd December a series of resolutions was adopted by an overwhelming majority declaring that the exclusive "claim of the Protestant Episcopal Church is contrary to the spirit and meaning of the 31st Geo. III., and most injurious to the interests and wishes of the Province"; that but a comparatively small proportion of the inhabitants of Upper Canada are members of the Church of England, and ought not therefore to desire for their clergy the sole enjoyment of the Reserve lands, to the exclusion of their fellow-subjects, who were equally loyal to his Majesty's Government and the Constitution; that it is the opinion of a great proportion of the people of the Province that the Clergy lands, in place of being enjoyed by the clergy of an inconsiderable part of the population, ought to be disposed of and the proceeds of their sale applied to increase the Provincial allowance for the support of district and common schools and the endowment of a Provincial seminary for learning, and in aid of erecting places of worship for all denominations of Christians. A Bill founded on these resolutions was passed by the Assembly in January, 1827, by a large majority, but it failed to obtain the assent of the Legislative Council.

While these proceedings were taking place in the Assembly, Dr. Strachan, now Archdeacon of York, was in England, to which he made a second journey, his object being at this time to secure the establishment and endowment of a university under the control of the Church of England. His efforts were successful; a royal charter was obtained for the University of King's College, with an endowment of 225,000 acres of land and a grant of £1,000 per annum for sixteen years. The provisions of the charter were sectarian in character. The bishop of the diocese was to be visitor; the president must be a clergyman of the Church of England; the college council was to consist of the chancellor, president and seven other

members who were to be members of the Church of England, and who were required to sign the Articles of that Church: none were to be admitted to the degree of doctor of divinity but members of the Church of England. The establishment of this college was avowedly designed to place the education of the whole population of the Province under the control of the Church of England.*

At the time of Archdeacon Strachan's visit to England in the interests of King's College, a Bill was introduced into the House of Commons for the purpose of authorising the sale and exchange of portions of the Clergy Reserves. During the debate conflicting statements were made regarding the Churches of England and Scotland in Canada. On this occasion the Archdeacon wrote a letter, enclosing an ecclesiastical chart, to Mr. Horton, the Under-Secretary of the Colonial Department, which, he said, was intended to supply correct information respecting the state of the Churches in Upper Canada in 1827. The letter is dated 16th May, 1827, and gives a glowing description of the position and prospects of the Church of England as contrasted with those of the Church of Scotland, represents the Methodist ministers as exercising an influence hostile to British institutions, discusses the question of the Clergy Reserves, and gives a statement, similar to that previously made in the petition of the Clergy Corporation, of the advantages which would result from the adoption of the scheme they had proposed respecting the sale of the Clergy Reserves and the investment of the proceeds in England for the benefit of the Episcopal clergy. The following are extracts from this letter, which afterwards came into great notoriety:—

“ I take the liberty of enclosing, for the information of Lord Goderich, an ecclesiastical chart of the Province of Upper Canada, which I believe to be correct, for the present year 1827, and from which it appears that the Church of England has made considerable progress, and is rapidly increasing.

* See Macara's pamphlet on King's College, 1844, p. 16.

“The people are coming forward in all directions offering to assist in building churches and soliciting with the greatest anxiety the establishment of a settled minister. Indeed, the prospect of obtaining a respectable clergyman invites neighbourhoods together ; and when one is sent of a mild, conciliatory disposition, he is sure in any settlement in which he may be placed to form the respectable part of the inhabitants into an increasing congregation. There are in the Province one hundred and fifty townships, containing forty to five hundred families, in each of which a clergyman may be most usefully employed, and double this number will be required in less than twelve years.

“When contrasted with other denominations the Church of England need not be ashamed of the progress she has made. Till 1818 there was only one clergyman in Upper Canada, a member of the Church of Scotland. This gentleman brought up his two sons in the Church of England, of which they are now parish priests. After his death his congregation was split into three divisions, which, with another collected at Kingston in 1822, count four congregations in all which are in communion with the Kirk of Scotland. Two are at present vacant, and of the two Scotch clergymen now in the Province one has applied for holy orders in the Church of England.

“The teachers of the different denominations, with the exception of the two ministers of the Church of Scotland, four Congregationalists and a respectable English missionary, who presides over a Wesleyan Methodist meeting at Kingston, are for the most part from the United States, where they gather their knowledge and form their sentiments. Indeed, the Methodist teachers are subject to the order of the Conference of the United States of America ; and it is manifest that the Colonial Government neither has nor can have any other control over them, or prevent them from gradually rendering a

large portion of the population, by their influence and instructions, hostile to our institutions, both civil and religious, than by increasing the number of the Established clergy.

“The Church of England in Canada was supported for many years out of the very limited and fluctuating revenue of the venerable Society for Propagating the Gospel in Foreign Parts, which did its utmost to increase the number of the clergy, but its means were so inadequate to the demand that it was at length obliged to solicit the aid of Government to continue and extend its efforts. Accordingly, a small sum in aid of its funds has been for some years voted by the Imperial Parliament, of which Upper Canada receives a portion. How inefficient this aid is to supply the increasing necessities of the colony has been sufficiently shown, for the tendency of the population is towards the Church of England, and nothing but the want of moderate means prevents her from spreading over the whole Province.

“But it may be asked: Why do not the Clergy Reserves afford a remedy?

“To make the answer to this question intelligible a few remarks are necessary.

“By the 31st George the 3rd, c. 31, one-seventh of the land in Upper Canada is reserved for the maintenance of a Protestant clergy; the operation of which provision offers at this time the following results: The number of townships actually surveyed may be taken at 240, averaging 66,000 acres each, one-seventh of which, 9,428, equal forty-seven reserved lots of 200 acres each, consequently the number of such lots in 240 townships is almost 11,000, containing two and one-fifth millions of acres.

“But as these lands partake of the quality of those around them, many lots will be found, from various causes, unfit for cultivation, so that the number eligible for settlement cannot be taken at more than 9,000, containing 1,800,000 acres.

"That this provision will at no time be ample for the support of a religious establishment sufficient for the population of Upper Canada, when fully settled, will sufficiently appear from the fact that the whole surface of the colony does not exceed 31,000,000 of acres, of which not more than 26,000,000 are capable of cultivation; one-seventh of this, containing 3,760,000 acres, or 18,800 reserved lots of 200 acres each, will ultimately constitute the whole property set apart for the maintenance of a Protestant clergy. Now, judging from what takes place in the United States, each lot will not produce in a century an average rent of £20 per annum, making a total of no more than £376,000, which, divided among two thousand clergymen (a very small number for a country nearly as large as England) gives only £188 to each."

In the Ecclesiastical Chart a list is given of thirty-one clergymen of the Church of England, which is called "the Established Church." A chaplain to the navy is included in the list, and also a Lutheran clergyman "under consideration." The names of Rev. Messrs. Johnston, Smart, Bell, McDowall, Harris and Jenkins are given as the "ministers of the Independent or Presbyterian order, and assuming the appellation of the Presbytery of the Canadas, but having no connection with the Kirk of Scotland." As "ministers in communion with the Kirk of Scotland" are given the names of the Rev. Messrs. McKenzie and McLaurin. In regard to the ministers of the Methodist and other Churches it is said: "As the Methodists have no settled clergymen, it has been found difficult to ascertain the number of itinerants employed, but it is presumed to be considerable—perhaps from twenty to thirty in the whole Province; one from England, settled at Kingston, appears to be a superior person. The other denominations have very few teachers, and these seemingly very ignorant."

The publication of the letter and chart in Canada produced great excitement and great indignation. Meetings

were held, and numerous petitions were presented to the Legislative Assembly asking for an investigation of the statements made by Dr. Strachan, and also into the provisions of the charter of King's College. An investigation was accordingly made; a select committee, of which Mr. Marshall S. Bidwell was chairman, was appointed, and fifty-two witnesses, including members of the Council and Assembly, and clergymen of different denominations, were examined, and on their testimony a report was prepared and adopted by the Assembly by a majority of twenty-two to eight. According to the report "the letter and chart were calculated to produce, in many important respects, erroneous impressions respecting the religious state of this Province and the sentiments of its inhabitants." Allowance is made for the fact that, as stated in his evidence, they were drawn up by Dr. Strachan suddenly from memory, and without reference to sources of authentic information; but regret is expressed "that these circumstances had not been at least hinted in the letter itself, and the more so when it is considered that, as he stated to the committee, he had never known the number of members of the Church of England in this Province." The report of the select committee is valuable as giving information regarding the actual state of affairs in Canada, and the opinions entertained respecting the Clergy Reserves and the provisions of the university charter. The following are some of the particulars contained in it:—

In regard to the assertions in Dr. Strachan's letter that "the people are coming forward in all directions offering to assist in building churches, and soliciting with the greatest anxiety the establishment of a settled minister," and that "the tendency of the population is towards the Church of England, and nothing but the want of moderate support prevents her from spreading over the whole Province," the committee report that these are "completely contradicted by the evidence." On

this subject the committee remark "that the Church of England has always had in this Province peculiar advantages. It has been the religion of those high in office, and has been supported by their influence, and countenanced more than any other Church by the favour of the Executive Government. Its clergymen have had the exclusive right of marrying persons of all denominations indiscriminately: although by a Provincial statute the justices of the peace in General Quarter Sessions are empowered, if they shall deem it expedient, to authorise Lutheran and Calvinist clergymen and ministers of the Church of Scotland to marry any two persons of whom one has been for six months previously to such marriage a member of the congregation of the clergyman who performs the ceremony. This right the clergymen of the Church of England still exclusively enjoy, notwithstanding that the House of Assembly has for several sessions by a large majority passed a bill (which has not been concurred in by the honourable the Legislative Council) to extend this right to clergymen of Christian denominations in this Province generally: the clergymen of the Church of England have also been liberally supported, and their churches partly or wholly built from the funds of a society in England. The solitary disadvantage mentioned by Dr. Strachan in his evidence before the committee of being obliged, for want of a bishop resident in the colonies, to resort to England for episcopal ordination, has never existed since the Province has had its present form of government—for during all that time a bishop has resided in Quebec. Still, the number of members of that Church has not increased in the same proportion as that of several other denominations. These facts confirm the opinion so generally expressed by the witnesses that the tendency of the population is not towards that Church. The contrary opinion, entertained by a few of the witnesses, may have arisen very naturally from a considerable increase in the number of missionaries of that

Church, which, however, ought probably to be ascribed to the liberality with which salaries for their support are furnished by the Society for Propagating the Gospel in Foreign Parts, rather than to any strong wish of the people to have clergymen of that Church settled among them." From the funds of this society "an annual salary is paid to every clergyman of the Church of England in this Province in priest's orders £200 sterling, and in deacon's orders £100 sterling."

In regard to the Methodist ministers the committee thus vindicates their character: "The insinuations in the letter against Methodist clergymen the committee have noticed with peculiar regret. To the disinterested and indefatigable exertions of these pious men the Province owes much. At an early period of its history, when it was thinly settled, and its inhabitants were scattered through the wilderness and destitute of all other means of religious instruction, these ministers of the Gospel, animated by Christian zeal and benevolence, at the sacrifice of health and interest and comfort, carried among the people the blessings and consolations and sanctions of our holy religion. Their influence and instruction, far from having (as represented in the letter) a tendency hostile to our institutions, have been conducive, in a degree which cannot easily be estimated, to the reformation of their hearers from licentiousness and the diffusion of correct morals, the foundation of all sound loyalty and social order. There is no reason to believe that, as a body, they have failed to inculcate by precept and example, as a Christian duty, an attachment to the Sovereign and a cheerful and conscientious obedience to the laws of the country. More than thirty-five years have elapsed since they commenced their labours in the colonies. In that time the Province has passed through a war which has put to the proof the loyalty of the people. If their influence and instructions have the tendency mentioned, the effects by this time must be manifest; yet no one doubts that the Methodists are as loyal as any of his Majesty's subjects."

With regard to the university charter the committee report some of its provisions, and add: "From the foregoing abstract of some of the provisions of the charter the sectarian character and tendency of the institution will be manifest. Dr. Strachan, by whose representations and exertions, in a great measure, the charter in its present shape seems to have been procured, in a pamphlet, published in London, entitled "An Appeal to the Friends of Religion and Literature in Behalf of the University of Upper Canada," distinctly states that it will be essentially a missionary college "for the education of missionaries of the Church of England;" and, as an argument to obtain from members of that Church contributions towards the funds of the college, maintains that the effect of establishing this university will be ultimately to make the greater portion of the population of the Province members of the Church of England. The opinions of the committee on the subject of a Provincial university are thus given: "It should not be a school of political or sectarian views. It should have about it no appearance of a spirit of partiality or exclusion. Its portals should be thrown open to all; and upon none who enter should any influence be exerted to attach them to a particular creed or church. It should be a source of intellectual and moral light and animation, from which the glorious irradiations of literature and science may descend upon all with equal lustre and power. Such an institution would be a blessing to the country, its pride and glory. Most deeply, therefore, is it to be lamented that the principles of the charter are calculated to defeat its usefulness, and to confine to a favoured few all its advantages."

The committee of Assembly's report was dated 15th March, 1828. In the previous week Archdeacon Strachan delivered a speech in the Legislative Council intended to repel the charges made against him with reference to his letter to Mr. Horton and the accompanying chart. On this occasion he furnished

a new Ecclesiastical Chart for the year 1828. According to this chart there were, in 1828, in Upper Canada thirty-nine Episcopal ministers, six of the Church of Scotland, and twelve Presbyterian ministers not belonging to the Church of Scotland. A copy of the new chart was given to the committee, who with reference to it and other evidence respecting the number of ministers in the Province thus remark: "The chart furnished to the committee by Dr. Strachan, the evidence of the Rev. Egerton Ryerson, the evidence of Dr. Morrison, and the chart furnished by him, and generally the answers of the witnesses to the thirteenth and fourteenth questions, will enable the House to judge how far the Ecclesiastical Chart which accompanied Dr. Strachan's letter to Mr. Horton was a fair and accurate representation of the state of the different denominations of Christians in this Province." According to the chart prepared by Dr. Morrison the number of Methodist preachers was one hundred and seventeen,* and of Baptists forty-five, of Episcopalians thirty-one, of Presbyterians of the Church of Scotland six, of other Presbyterians sixteen, of Mennonites and Dunkers twenty, of Wesleyan Methodists one.

An address to the King, founded on the committee's report, which was adopted by the Assembly, praying that the proceeds of the Clergy Reserves should be placed at the disposal of the Province for the purposes of general education and national improvement, was transmitted on the 10th May, 1828, by Governor Maitland in a despatch in which he ventures to assert that the charter of King's College was framed upon the most liberal principles, and in which he begs it to be distinctly understood that he gives not the slightest countenance to the statements and assumptions contained in the address respecting the Clergy Reserves and the Church of England.

*"Of these between forty and fifty were itinerants and the remainder local preachers." See Playter's History, p. 327.

Soon afterwards Governor Maitland was appointed Lieutenant-Governor of Nova Scotia. During his ten years' tenure of office in Upper Canada he used every effort in favour of the exclusive claims of the Church of England.

Besides the address of the Legislative Assembly, numerous-signed petitions respecting the Clergy Reserves policy and other grievances were transmitted to England both from Upper and Lower Canada. A select committee was in consequence appointed by the House of Commons to investigate these matters. Witnesses, including clergymen and laymen from England, Scotland and Canada, were examined at length, and a report founded on their evidence was prepared by the committee. The report,* which is dated 12th July, 1828, expresses no doubtful opinion respecting the claims of the Church of Scotland to a share in the Clergy Reserves, and also respecting the intention of the framers of the Constitutional Act to reserve to the Government the right to apply the proceeds of the Reserves to "any Protestant clergy," as well as to endow with parsonages and glebes the clergy of the Church of England. The following is the language of the report: "The Act of 1791 directs that the profits arising from this source shall be applied to a Protestant clergy; doubts have arisen whether the Act requires the Government to confine them to the use of the Church of England only or to allow the Church of Scotland to participate in them. The law officers of the Crown have given an opinion in favour of the rights of the Church of Scotland to such participation, in which your committee entirely concur; but the question has also been raised whether the clergy of every denomination of Christians, except Roman Catholics, may not be included; it is not for your committee to express an opinion on the accu-

* A copy of the report, evidence and petitions ordered by the House of Commons was republished in Quebec, in 1829, in a volume of three hundred and seventy-seven closely-printed pages, octavo.

racy which the words of the Act legally convey. They entertain no doubt, however, that the intention of those persons who brought forward the measure in Parliament was to endow with parsonage houses and glebe lands the clergy of the Church of England, at the discretion of the Local Government ; but with respect to the distribution of the proceeds of the reserved lands generally they are of opinion that they sought to reserve to the Government the right to apply the money, if they so thought fit, to any Protestant clergy."

With reference to King's College the select committee adverts to its sectarian character, and suggests changes in the following terms: "It cannot, they think, be doubted, as the guidance and government of the college is to be vested in the hands of the members of the Church of England, that in the election of professors a preference would inevitably be shown to persons of that persuasion ; and in a country where only a small proportion of the inhabitants adhere to that Church a suspicion and jealousy of religious interference would necessarily be created.

"For these and other reasons the committee are desirous of stating their opinion that great benefit would accrue to the Province by changing the constitution of this body. They think that two theological professors should be established, one of the Church of England and another of the Church of Scotland, whose lectures the respective candidates for holy orders should be required to attend ; but that with respect to the president, professors and all others connected with the college no religious test whatever should be required.

"That in the selection of professors no rule should be followed, and no other object sought than the nomination of the most learned and discreet persons, and that (with exception of the theological professors) they should be required to sign a declaration that, as far as it was necessary for them to advert to religious subjects, they would distinctly recognise

the truth of the Christian revelation, but would abstain altogether from inculcating particular doctrines."

While the question of the Clergy Reserves occupied the attention of the Legislative Assembly of Upper Canada and the British House of Commons, it was discussed with great earnestness by the clerical representatives of the Churches in the Provinces. Thus we find the Bishop of Quebec addressing a letter, dated 6th December, 1827, to the clergy and congregations of his diocese, which then included the two Provinces, reiterating the arguments usually advanced in favour of the exclusive claims of the Church of England; while in April, 1828, we find a pastoral letter,* signed by eleven clergymen of the Church of Scotland in Upper and Lower Canada, in which the Bishop's letter is reviewed, and the claims of the Church of Scotland reasserted and advocated at great length, and with not a little vehemence. In the pastoral letter allusion is made to the similar methods adopted in Scotland and Canada to force episcopacy on an unwilling people. By temptations addressed to ambition and covetousness, proselytes to prelacy, like Archbishop Sharpe, were secured in the time of the Stuarts, and these were the foremost in efforts to impose an uncongenial religion upon their country. So it is said in the pastoral letter: "Some features of resemblance may perhaps be discerned between the policy recommended and pursued in the days of Archbishop Sharpe and that which has been publicly avowed by the leaders of the Church of England in Upper and Lower Canada, and of these none is more remarkable than that Scotsmen and proselytes from presbytery to episcopacy should in both instances be the chief instruments."

Hitherto the claims of the ministers of the United Presbytery of Upper Canada, most of whom had come from the Irish

* Both letters are published in the first number of the *Canadian Miscellany*, April, 1828. This periodical continued to be published for only a few months.

and Scottish Secession Churches, had been very much disregarded, and they felt aggrieved that nothing had been granted or promised to them from public sources. They, therefore, in September, 1829, presented a petition to Sir John Colborne, who had succeeded Sir P. Maitland as Lieutenant-Governor of Upper Canada, in which they urge their claims. They represent in their petition that they adhered to the doctrines and discipline of the Church of Scotland as contained in the Confession of Faith ; that in Canada there were no real causes of separation between them and the Church of Scotland, with whom they were willing to unite ; that although not united with that Church they had equal claims to public support ; they were twelve in number, had laboured in the Province, some of them for thirty years, endeavouring to promote the spiritual and temporal welfare of the people, inculcating piety to God, loyalty to the King and obedience to the laws ; some of them preached in four or five different places, from twenty to thirty miles distant from each other ; they had been educated in well-equipped seminaries of learning, and most of them had received degrees from the College of Glasgow. They therefore deemed themselves worthy to share in any provision which might be made for the support of Presbyterian ministers.

This petition was transmitted on the 25th January, 1830, by Governor Colborne to Sir George Murray, then principal Secretary of State for the Colonies, and who in reply wrote a despatch in which he said that it was desirable that all the Presbyterian clergy of the Province should form one synod, and thus be placed on one footing with respect to any assistance the Government might grant for their support.

Copies of this despatch were sent to the ministers of the United Presbytery and of the Church of Scotland. But about the time of its arrival the United Presbytery, not having received a reply to their petition to Governor Colborne, addressed another petition to Sir George Murray, in which they

renew their claim to be placed on an equal footing with the ministers of the Church of Scotland. This petition was transmitted on the 4th September, 1830, by Sir John Colborne, who says: "I beg to state that, as the memorialists are some of the most diligent ministers in the Province, and have under their charge numerous congregations, it appears desirable for the interests of the large proportion of the population with whom they are connected that they should not be excluded from any future arrangements that may be made for the temporal support of the Presbyterian ministers."

We have now brought down the history of the Clergy Reserve controversy to the year 1831, and shall only add a few details respecting its future development and final settlement. In 1836 the people of Canada were startled, and great indignation was manifested, by the discovery that in the beginning of the year—the 15th of January—Governor Colborne, in Council, had created forty-four rectories of the Church of England and endowed them with extensive and valuable glebe lands out of the Clergy Reserves. This was done in a clandestine manner, without the knowledge and in opposition to the declared policy of the Imperial Government, and also in direct opposition to the frequently repeated resolutions and declarations of the great majority of the representatives of the people of Upper Canada in the Legislative Assembly. This act of the Governor in Council was generally regarded as a breach of public faith, an unwarranted exercise of power, and a daring violation of the rights of the people, and was undoubtedly one of the chief causes of the rebellion of 1837-8. As the result of continued agitation, the Church of England was deprived in 1840 of an exclusive interest in the Clergy Reserves, while the claims of the Church of Scotland and of other Churches were recognised. The Church of England, however, was permitted to retain a disproportionately large share of the proceeds of the Reserves. According to the

Imperial Act of 7th August, 1840, it was arranged that while allowances to a limited extent should be made to other Churches the remaining proceeds of the Clergy Reserve lands sold or to be sold should be divided into three parts, of which two were assigned to the Church of England and one to the Church of Scotland. This arrangement proved unsatisfactory, and agitation was renewed. The controversy was finally settled in 1854. In the previous year the Imperial Parliament authorised the Canadian Legislature to settle the question as it deemed best, with the provision "that it shall not be lawful for the said Legislature to amend, suspend or reduce any of the annual stipends or allowances which have already been given to the clergy of the Churches of England and Scotland, or to any other religious bodies or denominations of Christians in Canada (and to which the faith of the Crown is pledged), during the natural lives of the parties now receiving the same." Thus authorised, the Canadian Parliament passed an Act in 1854 by which the Clergy Reserves were finally alienated from religious to secular purposes. Liberal allowances were made to the existing incumbents. The ministers of the Church of Scotland received upwards of five hundred thousand dollars, and those of the Church of England more than twice this amount. These moneys have been invested and made the basis of a permanent endowment for the ministers of these Churches. The Wesleyan Methodist Church received thirty-nine thousand and eighty-three dollars in commutation of its claims on the Clergy Reserves. Against the secularisation of the Clergy Reserves Dr. Strachan, who had been appointed Bishop of Toronto, protested and struggled with characteristic vigour, and with passionate and pathetic earnestness. Writing to the Duke of Newcastle, Secretary of State for the Colonies, he speaks of the anguish of his spirit in contemplating the spoliation of the Church of its vested rights by the Legislature of Canada, and declares that he would will-

ingly avert, with the sacrifice of his life, the calamities which the passing of the Secularisation Bill would bring upon the Church in Canada. He survived its passage for thirteen years,* during which it was his privilege to discover that his fears were groundless, and that the Church of England in Canada was stronger than before in true spiritual life and vigour.

* He died in Toronto on the 1st November, 1867, in the ninetieth year of his age.



CHAPTER VI.

LAST MEETING OF UNITED PRESBYTERY AND ORGANISATION OF UNITED SYNOD OF UPPER CANADA, 1831.—MEETING OF SYNOD IN JUNE, 1832.—REPORTS ON STATE OF RELIGION AND TEMPERANCE.—MEMORIAL TO THE KING CONTAINING STATEMENT OF GRIEVANCES AND CLAIM TO GOVERNMENT GRANTS.—ACTION RESPECTING THEOLOGICAL EDUCATION.—MEETING OF SYNOD IN 1833.—GOVERNMENT GRANT REPORTED.—RESOLUTIONS RESPECTING UNION WITH SYNOD OF CHURCH OF SCOTLAND.—MEETING OF SYNOD IN 1834.—NOTICES OF REV. MESSRS. ROGERS, HOWEY, GEORGE, MCCLATCHEY, DOUGLASS, ANDERSON AND JOHNSON.—STATISTICS.—UNION WITH SYNOD OF CHURCH OF SCOTLAND, 1840.



THE last meeting of the United Presbytery of Upper Canada, previous to its being organised as the Synod of Upper Canada, was held at Brockville, on Wednesday, the 15th June, 1831. At its first diet a communication was laid before the presbytery from Sir John Colborne, the Lieutenant-Governor of Upper Canada, enclosing a copy of Sir George Murray's despatch recommending the formation of a synod or presbytery embracing all the Presbyterian clergy in the Province. The despatch was sent in answer to a memorial which the presbytery had presented for a share in the funds distributed by Government for the support of ministers of religion. The following is a copy :—*

* A copy was also submitted to the ministers and elders who, on the 8th of June, 1831, were organised at Kingston as a synod in connection with the Church of Scotland.

“DOWNING STREET, 1st August, 1830.

“SIR,—I have the honour to acknowledge the receipt of your despatch of the 25th January, enclosing the copy of the memorial from the Presbyterian ministers of Upper Canada not in direct communion with the Church of Scotland, praying that they may be considered entitled to share the allowance granted to the ministers of the Church of Scotland from the funds of the Canada Company, by Lord Bathurst's despatch of the 6th October, 1826.

“It appears to me very desirable, if such a measure could be accomplished, that the whole of the Presbyterian clergy of the Province should form a presbytery or synod, and that each Presbyterian minister who is to receive the allowance from Government should be recommended by that body, in like manner as the Roman Catholic priests who receive assistance from Government are recommended by the Roman Catholic bishop. By this arrangement the whole of the Presbyterian clergy of Upper Canada would be placed on the same footing with respect to their immediate connection with the Government of the Province as with respect to the assistance afforded by Government towards their support ; whereas, under the present plan, the Government has indirect connection with a part only of the Presbyterian body in Upper Canada to the exclusion of the remainder.

“You will therefore consider yourself authorised to consult with the leading members of the Presbyterian body of Upper Canada as to their disposition to adopt a union of the nature which I have suggested in this despatch, and report to me on the subject.

“I have the honour to be, sir,

“Your most obedient, humble servant,

“G. MURRAY.

“Major-General Sir John Colborne, K.C.B., etc., etc.”

After much deliberation this despatch was referred to a committee to report on it. A report was prepared containing the following recommendations, which were adopted by the presbytery:—

“ 1. That a committee be appointed to prepare a narrative of the steps taken by the ministers of the Kirk of Scotland in proposing a union with this presbytery, and the steps taken by the presbytery in consequence ; and that copies of the same be transmitted to his Majesty’s Government and to his Excellency the Lieutenant-Governor of this Province.

“ 2. That from the increase of our members, as well as in accordance with the recommendations contained in Sir George Murray’s despatch, it is expedient that this presbytery be formed into a synod and divided into two or more presbyteries.

“ 3. That it is highly important that the presbytery appoint an agent immediately to proceed to London and lay before his Majesty’s Government the situation of this presbytery, and take such measures as may be conducive to the prosperity of the Presbyterian cause in this Province.”

In accordance with the first and third recommendations a committee and agent were appointed, and in accordance with the second recommendation the presbytery, on Friday, the 17th June, formed itself into a synod, which assumed the name of the United Synod of Upper Canada. The synod was divided into the two presbyteries of Brockville and York. Messrs. McDowall, Smart, W. Bell, Boyd, Buchanan, Gemmell and Lyle were assigned to the Presbytery of Brockville ; and to the Presbytery of York were assigned Messrs. Jenkins, Harris, King, A. Bell, Eastman, Bryning, Ferguson and McMillan. There were thus fifteen ministers on the roll of the United Synod. Mr. A. Bell, who had been moderator of the presbytery, was appointed moderator of the synod, and Mr. Smart, clerk of presbytery, was appointed clerk of the synod.

On the day of its organisation the United Synod of Upper Canada adjourned, to meet at York on the 19th of June, 1832, at which time and place it accordingly met. All the ministers and four elders of the York Presbytery were present, but of the Brockville Presbytery none were present but Messrs. Smart and Boyd. Reports of the proceedings of the two presbyteries were submitted. From the report of the York Presbytery it appeared that the cause of vital religion was decidedly advancing; that greater efforts were being made in the interests of temperance; that greater strictness was required in the admission of ministers and licentiates from other Presbyterian bodies; that several congregations had signified their adherence to the presbytery, and had applied for a supply of ordinances, and that a student under their care—Mr. James Cairns—had been licensed as a preacher of the Gospel. The Presbytery of Brockville reported that the means of grace were in general well attended and blessed; that the number of members of congregations had been increased; that the cause of temperance was advancing among them; that many of their people were enrolled among its friends and supporters; that from several localities applications had been made for a permanent supply of Gospel ordinances, and that two students—Messrs. Dickey and Christie—were prosecuting their studies, with a view to the ministry, under the inspection of presbytery. The Brockville Presbytery also reported that they had prepared a draft memorial to his Majesty remonstrating against the exclusive endowment of certain Churches in the Province as unjust in principle and oppressive in operation.

This draft memorial, having been amended by the synod, was ordered to be engrossed and signed by the moderator and clerk, and to be sent to the Lieutenant-Governor with a request to forward it to his Majesty. The memorial seems to have been drawn up with great care. It commences with expressions of loyalty, and proceeds to state that various applications

and representations of their grievances had been made by the memorialists "to every other proper authority;" that no redress had been obtained, and that therefore they regret the necessity of being compelled to lay their grievances at the foot of the Throne. They represent to his Majesty that for many years they had struggled with the difficulties of a new country without any other pecuniary assistance than that derived from the voluntary contributions of a thinly scattered people. They say that their ministers are fifteen in number, that they have sixty churches and supply a hundred places with preaching, and have to travel ten to forty miles in the discharge of their pastoral duties. They complain that their difficulties have been increased in consequence of his Majesty's Government granting large sums for the support of the Episcopalian Church, of the Church of Scotland, and even of Roman Catholic clergymen, to the exclusion of the memorialists; that invidious distinctions have thus been made which are fitted to weaken the loyalty of British subjects. They claim equality of provision with their brethren of the Church of Scotland, whose doctrines and formulas are identical with their own. They state that they were solicited by ministers of the Church of Scotland to unite with them in an application for a provision to the Home Government; that in answer to former applications Sir George Murray had recommended a union of all Presbyterians, and that they had used all honourable means to this end, but had failed. They represent that in Ireland ministers of the Synod of Ulster and of the Secession Church, although separate and distinct bodies, receive, each of them, a royal grant, and they (the memorialists) claim to be put on an equal footing with the ministers of the Church of Scotland, who are the same in principle, even though a union cannot be effected.

Another matter of importance which was brought before the synod at this meeting was the subject of theological edu-

cation. This subject had previously engaged the attention of the United Presbytery, which had petitioned the Government for leave to choose a professor of divinity in King's College, and which had also entertained a proposal to establish a literary and theological seminary. A report regarding a proposal to establish a seminary at Pleasant Bay, Hillier, in Prince Edward County, was now submitted; regulations for its management were adopted; and a committee was appointed to secure a legal title to the proposed site, and to solicit subscriptions throughout the Province to assist in completing the necessary buildings. But as years must elapse before a sufficient number of ministers could be trained in the Province, the synod instructed the clerk to write to the professors of divinity and the synod clerks of the different Presbyterian bodies in the Mother Country, soliciting them to encourage young men of a missionary spirit to turn their attention to the wants of this country.

At this meeting of synod it was reported by the Presbytery of York that the Rev. D. W. Eastman had withdrawn from connection with the synod, and that his name had been removed from the roll of presbytery.

Before the next meeting of the United Synod an answer was received to the memorial to his Majesty for a share in the public funds for the support of ministers. In a letter dated 5th March, 1833, Col. Rowan, secretary to the Lieutenant-Governor of Upper Canada, wrote to Mr. Smart, clerk of synod, that "his Majesty's Government had granted the sum of £700 sterling from the territorial revenue for the support of members of the United Synod of Upper Canada, and that as soon as his Excellency shall receive from the synod the names of the ministers in charge of congregations and their stations he will order their names to be inserted in the list for the payment of salaries commencing on the 1st January last—the first payment to take place on the 30th June next." A list was

in due time prepared. As Mr. Eastman had withdrawn from the synod in February, and as Messrs. Jenkins and Harris refused to accept any share of the grant, and as Mr. Bell, of Perth, was already in receipt of a special grant, there remained eleven ministers among whom the grant of £700 was distributed, each receiving, half yearly, £31 16s. 4¼*d.* The ministers who shared in the grant were Messrs. Ferguson, A. Bell, McMillan, King, Boyd, Lyle, Buchanan, Bryning, Smart, McDowall and Gemmell.*

The next meeting of synod had been appointed to be held on the 18th June, 1833, but by mutual arrangement and agreement of presbyteries it was held on Tuesday, 4th June. At this meeting, which assembled in Prescott, the subject of union with the synod in connection with the Church of Scotland occupied a chief place in the synod's deliberations, which resulted in the adoption of the following resolutions:—

“1. *Resolved*, That a union of Presbyterians in Canada professing the same faith and adhering to the same standards of doctrine, government, discipline and worship, if attainable on Scriptural grounds, is highly desirable.

“2. *Resolved*, That the members of this synod, having examined the formula of admission prescribed by the Bathurst Presbytery (in connection with the Synod of Canada) as the condition of union, and presented to the members of the Brockville Presbytery, who were willing to unite upon the ground of the resolution of the Synod of Canada, are sorry to observe that the presenting of such a document has a powerful tendency to prevent the effecting of the desired union, being neither expressed nor contained in the original resolution passed at the last meeting of the Synod of Canada at Kingston, and going beyond the power given by it; and as the members of this synod wish to promote a union by every means in their power not inconsistent with their character

* Seventh Grievance Report, p. 137.

and standing as Presbyterian ministers, they hope that the members of the Synod of Canada will review the subject and rescind everything which has any tendency to prevent the attainment of an object so desirable.

“3. *Resolved*, That as the members of this synod cherish the hope that a union of the two synods will at no distant day be effected, they consider that each body should appoint a committee, that the two committees should meet and agree upon terms of union, that the said terms thus agreed upon be submitted to the two synods for their approval, and, if approved, be recorded and published as the basis of union.

“4. *Resolved*, That in pursuance of the above resolution, the Rev. Messrs. Robert McDowall, William Bell, Andrew Bell and Peter Ferguson be commissioners on the part of this synod, to meet, for the purpose of arranging terms of union with a like committee on the part of the Synod of Canada, at the time of their meeting at York in August next.

“5. *Resolved*, That the clerk be instructed to furnish the clerk of the Synod of Canada with a copy of the foregoing resolutions, and request his opinion as to whether the Synod of Canada will probably be disposed to appoint a like committee to meet with the committee of this synod to arrange the terms of union.”

The third annual meeting of the United Synod of Upper Canada was held in Toronto on Monday, the 16th June, 1834,* and two following days. From the reports of presbyteries it appeared that since the previous meeting four ministers—the Rev. James Rogers, the Rev. James George, the Rev. James Howey and the Rev. George McClatchey—had been settled as pastors over congregations under their inspection. Mr. Rogers was a native of Ireland and a licentiate of the Secession Church there. On the 17th July, 1832, he was received

* This year the town of York was incorporated and received the name of Toronto.

by the Brockville Presbytery of the United Synod of Upper Canada, and soon afterwards received a call from the united congregations of Demorestville, Hallowell and Hillier, in the county of Prince Edward. He accepted the call, and was ordained to the pastoral charge of these congregations on the 12th June, 1833. With the other members of the United Synod he joined the synod in connection with the Church of Scotland in 1840, but after the Disruption in 1844 he cast in his lot with the Presbyterian (Free) Church of Canada. His labours were now chiefly confined to Demorestville, of which he retained the pastoral charge till 1856, when his resignation was tendered, and accepted by the Kingston Presbytery. He afterwards went to the United States and laboured in connection with the United Presbyterian Church there. In the county of Prince Edward, where for many years he was the only Presbyterian minister, he was distinguished as a faithful and fearless preacher and defender of the doctrines of grace, and in many a home he is still remembered as a genial and warm-hearted friend.

Mr. George was a native of Scotland, and was educated at the Dollar Academy, in the College of St. Andrews, and in the University of Glasgow. He studied theology under Dr. John Dick in the Divinity Hall of the United Secession Church. In 1829 he emigrated to the United States, and was licensed by the Saratoga Presbytery of the Associate Reformed Church. He afterwards came to Canada, and on the 3rd July, 1833, was received into connection with the York Presbytery of the United Synod, and on the 22nd of the following month was installed to the pastoral charge of the congregation in Scarborough. His connection with the United Synod was but of short duration. In June, 1834, he obtained a letter of dismissal from this body, and soon afterwards, with his congregation, joined the synod in connection with the Church of Scotland. With the exception of a seven months' settlement in Belleville, he

remained pastor of the congregation in Scarborough till 1853, when he was appointed professor of mental and moral philosophy and logic in Queen's College, Kingston. Two years afterwards he received the degree of Doctor of Divinity from the University of Glasgow. For nine years he discharged the duties of professor in Kingston, and then accepted a call to a congregation in Stratford, of which he remained pastor till his death, which occurred on the 26th August, 1870, in the seventieth year of his age. Dr. George was an able, earnest and eloquent preacher, and a faithful, devoted and successful pastor. "As professor he manifested a deep and tender interest in the welfare of his students, not only while they were under his charge, but throughout their subsequent career. His lectures were clear, thoughtful and practical; and his method of presenting the truths which he taught was in a high degree calculated to awaken the enthusiasm and arouse the energies of the young." *

Mr. Howey was a native of Ireland, where he was a licentiate of the Secession Church. Having come to Canada, he was received by the York Presbytery of the United Synod in June, 1833, and on the 9th October of the same year installed to the pastoral charge of the congregations of Tecumseh, West Gwillimbury and Essa. But after his ordination he never preached to them in consequence of his being attacked by pulmonary consumption, which in the course of eighteen months terminated in his death. During his brief career he was distinguished by great fidelity and zeal in his Master's service.

Mr. McClatchey, like Messrs. Rogers and Howey, was a native of Ireland, and was received at the same time with them by the York Presbytery of the United Synod. He was ordained in the Secession Church before leaving Ireland. On the 23rd of May, 1834, he was installed into the pastoral charge

* Obituary notice in minutes of synod of 1871. *Presbyterian*, October, 1870.

of the congregation in Clinton, in the Niagara District. Here and in the neighbouring township of Grimsby he continued to labour till the 29th September, 1852, when, in consequence of ill-health, he tendered his resignation, which was accepted by the Presbytery of Hamilton of the Synod of the Church of Scotland. This synod he had joined in 1840, when the union was effected between it and the United Synod of Upper Canada. He was elected moderator of the United Synod in 1835. He died at London in 1857.

While the accession of Messrs. Rogers, George, Howey and McClatchey was reported to the United Synod in June, 1834, it was also reported that Mr. Ferguson, of Esquesing, had withdrawn from the synod and joined the synod in connection with the Church of Scotland, and that his name had been taken from the roll of the Presbytery of York. During the meetings of synods two other ministers—Mr. Harris, of Toronto, and Mr. George, of Scarborough—whose names had just been added to the roll of synod, applied for letters of dismission, which the clerk was instructed to furnish. Mr. George joined the Synod of the Church of Scotland, and Mr. Harris remained without any presbyterial connection till the Disruption in 1844, when he joined the Presbyterian (Free) Church of Canada. Mr. Harris was dissatisfied with the acceptance by the United Synod of Government support, with which Mr. Jenkins was also dissatisfied. Mr. Jenkins did not at this time withdraw from the synod, but dissented from its action in receiving the royal bounty in the following terms, which are recorded in the minutes of synod: "I, William Jenkins, hereby solemnly dissent in my own name, and in the name of all those who may now or hereafter accede to the same, against the United Synod of Upper Canada for their reception of a bounty from the Civil Government as ministers of the Gospel, because I believe it to be in some measure a silent approbation of, and giving countenance to, those measures that have been so

tremendous a source of many miseries to mankind ever since the Church and State have been united together, making the blessed religion of Jesus, the Prince of Peace, the cause of many wars, persecutions and oppressive measures to mankind in every part of the Christian world where they have been or do now exist."

On the last day of its meeting in Toronto, in June, 1834, an address to the Lieutenant-Governor of Upper Canada was adopted and presented to his Excellency, in which regret was expressed that the hope of union with the Synod of the Church of Scotland had not been realised in consequence of the refusal of that synod to receive the ministers and probationers of the United Synod on equal and honourable terms. "The Synod of Canada (it is said in the address) has unequivocally refused to receive our probationers into their connection, or admit into their body ministers, however well qualified, unless from the Church of Scotland ; and to form a union upon these terms would be in our opinion a most gross dereliction of duty on our part, a total subversion of our established principles, which were and still are to unite all Presbyterians now in the Province, or who may hereafter arrive, in one efficient body, and thereby strengthen the hands of the Government, promote peace in the community, and illustrate the power and purity of the Gospel of Jesus Christ." In his reply the Lieutenant-Governor said: "I thank you for this address, and regret to learn that your efforts to form a union with the Synod of Canada proved unsuccessful."

Soon after the meeting of June, 1834, two ministers—the Rev. A. Bell and Rev. D. McMillan—withdrew from connection with the synod to join the Synod of the Church of Scotland ; but before the end of this year three other ministers were settled in connection with the United Synod. These were the Rev. Thomas Johnson, the Rev. Joseph Anderson and the Rev. James Douglass. Mr. Johnson was a native of Ahoghill,

county Antrim, Ireland; born in 1795. He studied in Belfast and graduated in the University of Glasgow, and was licensed in 1822 by a presbytery of the Associate Secession Church. He came to Canada about 1827, and preached for some years in Ernestown. In 1831 he was received as a probationer by the United Presbytery. Having accepted a call to Chingua-cousy he was ordained and inducted to the charge of the congregation there in the latter part of 1834. With his brethren he joined the Synod of the Church of Scotland in 1840, and remained in connection with it till his death, which occurred on the 30th August, 1866, in the seventy-second year of his age. He was much respected. During the course of his ministry he had many difficulties to contend with, which he encountered with a large measure of Christian fortitude.

Mr. Anderson was a native of the north of Ireland, and was educated in Glasgow. He was an ordained minister in the Presbytery of Ballymena, of the Synod of Ulster. Having come to Canada he was received as a probationer by the Brockville Presbytery in September, 1834. Soon afterwards he received a call from and was inducted to the charge of the congregation in South Gower. Here he continued to officiate with much acceptance until July, 1864, when, in consequence of advancing years and failing health, he retired from the stated duties of the ministry. He joined the Synod of the Church of Scotland in 1840, and continued in connection with it after the Disruption.

Mr. Douglass was born in the county of Monaghan, Ireland, on the 11th June, 1792. He studied literature, chiefly in Belfast, and subsequently attended divinity lectures in Scotland. In 1819 he was licensed to preach by the Secession Presbytery of Down, and in 1822 emigrated to the United States, where he became pastor of a congregation in Lisbon, and afterwards removed to Pennsylvania. In 1829 the Presbytery of Washington, N. Y., received a petition from vacant

congregations in Canada requesting immediate supply of ordinances. Mr. Douglass was at once written to and urged "to accept an appointment to the above-named destitute region." Without hesitancy he obeyed the call, came to Canada and laboured for some time in the townships of Monaghan, Cavan and Emily. In September, 1834, he was received by the Presbytery of Brockville, of the United Synod, and, having been formally called, was inducted to the charge of the Cavan congregation, of which he remained pastor till September, 1868, when he retired from the active duties of the ministry. He died on the 30th April, 1870, in the seventy-eighth year of his age. He was highly esteemed and respected. The dignity of his presence and bearing added weight to his preaching, which was always impressive. One of his sons, Mr. Alexander Douglass, entered the ministry of the American Presbyterian Church, but was stricken down in early manhood.

At the close of the year 1834 the number of ministers connected with the United Synod of Upper Canada was fifteen. These were the Rev. Messrs. McDowall, Smart, Bell, Boyd, Gemmell, Buchanan, Lyle, Douglass, Anderson, Jenkins, King, Bryning, Rogers, McClatchey and Johnson. Besides these there were two probationers—Messrs. James Cairns and John Dickey. Negotiations for union between the United Synod and the synod in connection with the Church of Scotland were carried on for years without any satisfactory results; but at last, in 1840, terms were agreed upon and the two synods were united. At that time there were on the roll of the United Synod sixteen settled ministers, one minister without charge, and one probationer.



CHAPTER VII.

SYNOD IN CONNECTION WITH THE CHURCH OF SCOTLAND ORGANISED IN 1831; DIVIDED INTO THE PRESBYTERIES OF QUEBEC, GLENGARRY, BATHURST AND YORK.—ACTION RESPECTING STATE OF RELIGION, HOME MISSIONS AND CLERGY RESERVES.—MINISTERS ADDED TO THE SYNOD.—NOTICES OF REV. MESSRS. KETCHAN, CHEYNE, MOODY, SMITH AND MILLER.—MR. MILLER'S REPORT OF HIS MISSIONARY LABOURS.—MEETING OF SYNOD IN 1832.—REPORTS ON STATE OF RELIGION AND ON MISSIONS.—OVERTURE ON THEOLOGICAL EDUCATION.—ACTION RESPECTING MINISTERS OF UNITED SYNOD.



PREVIOUS to the year 1831 there had come to this country a considerable number of ministers of the Church of Scotland, who had charge of congregations in different places in Upper and Lower Canada. These had never been united in one permanent organisation. In 1793 and 1803 there had been meetings of two Presbyteries of Montreal, each attended by two or three ministers, and each convened for special purposes; but these presbyteries had only a temporary existence. There had also been representative committees appointed for the purpose of guarding the interests of the Church of Scotland in the Clergy Reserves. Not, however, till 1831 had there been any general presbyterial or synodical organisation in connection with the Church of Scotland; but in that year a synod was organised. On the 7th and 8th of June a convention of ministers and commissioners was held in

Kingston, in accordance with a previous agreement and a circular by the Rev. Robert McGill, of Niagara. In explanation of the objects of the meeting Mr. McGill directed attention to a despatch of the Colonial Secretary, Sir George Murray, to Sir John Colborne, Lieutenant-Governor of Upper Canada,* relative to union between the different bodies of Presbyterians and to the necessity of forming one presbytery or synod in Canada, and also of applying to the General Assembly of the Church of Scotland for recognition.

The ministers present on the first day of the convention were the Rev. Alexander Gale, of Amherstburgh; Rev. George Sheed, of Ancaster and Dundas; Rev. John Machar, of Kingston; Rev. John Cruikshank, of Bytown; Rev. Alexander Ross, of Aldborough; Rev. Robert McGill, of Niagara; Rev. Thomas Clarke Wilson, of Perth; Rev. William McAlister, of Lanark and Dalhousie. The elders present were: George McKenzie, barrister-at-law, from the Session of Kingston; John Willison, surgeon, from the Session of Ancaster and Dundas. On the second day the following were added to the roll of members present: The Rev. William Rintoul, of York; Rev. Alexander Mathieson, of Montreal; Rev. Henry Esson, of Montreal; Rev. John McKenzie, of Williamstown; Rev. Hugh Urquhart, of Cornwall; Rev. Archibald Connell, of Martintown. Elders: John McGillivray, Esq., of Williamstown; Alexander Martin, Esq., of Martintown; John Turnbull, Esq., of Belleville. The Rev. John Machar was appointed chairman of the convention, and after mature consideration the following resolution was adopted unanimously on the second day of the meeting: "That this convention of ministers and elders, in connection with the Church of Scotland, representing their respective congregations, do now form themselves into a synod, to be called the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland,

* A copy of this despatch is given in the previous chapter.

leaving it to the venerable the General Assembly to determine the particular nature of that connection which shall subsist between this synod and the General Assembly of the Church of Scotland."

The synod was then formally constituted. The Rev. John McKenzie was appointed moderator, and the Rev. Robert McGill, synod clerk. At the first diet the ministers present were the Rev. John McKenzie (moderator), John Machar, George Sheed, Robert McGill (clerk), Hugh Urquhart, Henry Esson, Thomas C. Wilson, William McAlister, John Cruikshank, Alexander Ross and William Rintoul. The elders present were Messrs. John Willison and John McGillivray. At the second diet, on the 9th June, the Rev. Edward Black, of Montreal, was present, and took his seat as a member of the court; and at a subsequent diet Mr. John Crooks, from Niagara, and Hon. Archibald McLean, from Cornwall, took their seats as elders.

The synod was divided into four presbyteries, viz.: the Presbytery of *Quebec*, which included Mr. James Somerville, Mr. Henry Esson, James Harkness, D.D., Mr. Edward Black, Mr. Alexander Mathieson and Mr. John Clugston; the Presbytery of *Glengarry*, which included Mr. John McKenzie, Mr. John McLaurin, Mr. Hugh Urquhart and Mr. Archibald McConnell; the Presbytery of *Bathurst*, which included Mr. John Machar, Mr. John Cruikshank, Mr. Thomas C. Wilson and Mr. William McAlister; and the Presbytery of *York*, which included Mr. William Rintoul, Mr. Alexander Gale, Mr. George Sheed, Mr. Alexander Ross and Mr. Robert McGill. Nineteen ministers were thus enrolled under the four presbyteries: one of these—Mr. Somerville—had retired from the active duties of the ministry.

The following are the chief matters of business which were transacted by the synod at the different diets of its first session, 8th to 13th June:—The members of the synod were instructed

to prepare reports of the state of religion in their several congregations and neighbourhoods. A plan for missionary operations was agreed on, and a committee was appointed with power to collect funds and appoint a missionary or missionaries to labour within the bounds of the synod. A memorial to the General Assembly of the Church of Scotland was adopted explaining the purposes for which the synod had been organised, and asking the assembly to determine the nature of the connection which should subsist between the synod and the assembly.

With reference to Sir George Murray's despatch, the synod "resolved that they consider the difficulty of holding communication with the Government removed so far as ministers of the Church of Scotland are concerned by the formation of this synod, and while they recognise it as highly desirable that the Presbyterians of Upper Canada, who are agreed in doctrine, discipline and government with the Church of Scotland, should be united in one ecclesiastical body, they think it inexpedient to proceed to the consideration or formation of a connection with any Presbyterian ministers not in connection with the Church of Scotland until they shall obtain further information." To obtain the needed information a committee was appointed, which was instructed to report at the next meeting of synod.

A loyal address to Lieutenant-Governor Sir John Colborne was prepared and signed ; and also a petition to the King. In the petition to his Majesty the subject of the Clergy Reserves is submitted at considerable length. The petitioners declare their reluctance in urging their claims on the attention of his Majesty at a time when unusual excitement prevailed ; but that they could not, without the dereliction of a sacred duty, abstain from opposing statements contained in a petition "recently drawn up in behalf of the Bishop and clergy of the Diocese of Quebec." They had no desire "to attack the

vested rights of the Church of England," unless an assertion of the rightful claims of their own Church should be regarded as an attack. They contend that the exclusive claims of the Church of England had been set up in opposition to the plain meaning of the Act of Union, to the sense of the House of Assembly of Upper Canada, to the legal opinion of Lord Lyndhurst, late Lord Chancellor, while Attorney-General, and of the late Lord Gifford while Solicitor-General, as well as to the report of the committee of the House of Commons. With reference to an argument in the Church of England petition, from the fact that its exclusive claims had not been questioned for a period of thirty years, the petitioners intimate that candour ought to have induced the Bishop of Quebec and his clergy to state that for nearly thirty years the Church of England derived no benefit from and assumed no control over the Reserves; that during that period they produced little or nothing; that up to the year 1820 there was but one clergyman in Upper Canada in connection with the Church of Scotland, who could scarcely have been expected to enter into a controversy respecting lands which were valueless at the time, but who had, nevertheless, represented to the Government of the Province the impropriety of extending to the one Church what was withheld from the other. The petitioners, moreover, refer to the fact that after the formation of the clergy of the Church of England into a corporation for managing the Clergy Reserves, the public attention had been drawn to the subject, and that the House of Assembly had in 1822 addressed his late Majesty in behalf of the Church of Scotland. Other considerations are urged in the petition, which closes with an expression of implicit confidence in the justice and liberality of his Majesty's Government, and the prayer that his Majesty may long reign to guard the rights of all classes of his subjects.

Between the meeting of synod in 1831 and its next meeting in 1832 four additional ministers of the Church of Scot-

land were settled in pastoral charges in Canada to labour in connection with the synod. These were the Rev. James Ketchan, the Rev. George Cheyne, the Rev. Duncan Moody, and the Rev. James Smith.

Mr. Ketchan was sent by the Glasgow Colonial Society to take charge of a congregation in Belleville. He was ordained by the Presbytery of Dumfries in June, 1831, arrived on the 6th September in Quebec, and was inducted to the charge of Belleville on the 6th November by Mr. Machar, of Kingston. He remained pastor of the congregation in Belleville till 1844, when he returned to Scotland, and became minister of a Free Church congregation in Mordington, Berwickshire. During his residence in Canada he rendered valuable service as a faithful pastor and zealous missionary, and the memory of his consistent Christian character is still cherished, and exerts a healthful influence throughout the whole district to which his labours were devoted.

Mr. Cheyne was a native of Aberdeenshire, and educated at Marischal College, Aberdeen. In 1831 he was ordained by the Presbytery of Strathbogie "to the office of the ministry in the British Provinces of North America, wherever Providence may order his lot." He arrived in Quebec in the beginning of September, and, proceeding to the west of Upper Canada, succeeded Mr. Gale as minister of Amherstburgh. In 1843 he removed to Binbrook and Saltfleet, and in the following year joined with other brethren, who sympathised with the Free Church, in forming the Presbyterian Church of Canada. It was a matter of great satisfaction to him that he was spared to witness the reunion of the Presbyterian Churches in 1875. He died on the 1st April, 1878, in the seventy-sixth year of his age and the forty-seventh of his ministry. He was a man of amiable disposition, a faithful and successful minister, and much respected and beloved.

Mr. Moody was a native of Scotland, educated in Glasgow,

and licensed by the Presbytery of Ayr. He was sent to Canada by the Colonial Committee of the Church of Scotland, having been ordained in 1832. He laboured for some time as a missionary, and in 1835 was settled in Dundee, in the county of Huntingdon, in Lower Canada, and remained there till his death, which occurred on the 5th January, 1855. He was much respected, and the congregation of Dundee flourished under his ministry.

Mr. Smith was a native of Scotland, educated at Edinburgh. He was ordained to the charge of a congregation in Guelph on the 9th February, 1832. At the Disruption in 1844 he cast in his lot with the (Free) Presbyterian Church. He died at Puslinch on the 28th January, 1853.

Besides the four ministers of whom notices have just been given there came to Canada in the early part of 1832 a licentiate of the Church of Scotland, whose missionary labours were highly appreciated, and whose premature death awakened universal regret. This was the Rev. Matthew Miller. He was a licentiate of the Presbytery of Glasgow, and was nominated by the Glasgow Colonial Society as a missionary to Upper Canada in compliance with the wishes of the Synod of Canada, who undertook to support him. He sailed for Canada about the beginning of April, arrived in May, and commenced his missionary labours in the beginning of June. He travelled and preached throughout different places in the Home, Newcastle, Midland and Bathurst Districts. In a letter to the Glasgow society, dated York, November, 1832, he gives an account of some of the settled charges and missionary fields. The following extracts will serve in some measure to exhibit the state of affairs in the eastern part of Upper Canada:—

“When I wrote before I had just reached the Bathurst District, but had not begun to go among the people; since that time I have been for the most part engaged in going up and down the district, and have found it a most interesting

field of labour. Our countrymen abound in this quarter, and several townships are settled by them almost exclusively. They are already favoured with the services of three ministers of our Church; and in regard to the manner in which their labours are appreciated, it may be mentioned that all the people desire is to obtain a few more of them. The supply they have got has pleased them indeed; but in so doing has merely created a desire for its increase. Some proofs I shall have the pleasure immediately of laying before you. Before doing so, however, I may mention that I visited two out of the three stations where ministers of our Church are settled. Bytown [now Ottawa], on the Ottawa, I could not conveniently reach owing to its distance from the quarter which I was directed to make the principal scene of my labours. I had therefore no opportunity of seeing Mr. Cruikshank, though it was gratifying to hear the way in which the people even fifty miles from his place of residence spoke of him. Bytown occupies an important position at the point where the Rideau Canal joins the Ottawa, and is already a place of importance. At Perth, also, the good cause is flourishing. Mr. Wilson preaches in the large hall of the court-house, which, however, is insufficient to contain the number that flock to hear him; but this inconvenience is in the way of being speedily removed, as the people have just roofed in a handsome stone church, built in the Gothic style of architecture. At Lanark the people appear duly to appreciate the privilege of Gospel ordinances. For several years they have had a stone church, which accommodates about five hundred people; and when I arrived there Mr. McAlister had just removed into the manse, a neat stone building, which the people had just completed for him.

“With the people of Beckwith you are already acquainted, as they have been in correspondence with you for the last two years. They are a warm-hearted people, and are well deserv-

ing of your attention and patronage. They have built a neat stone church, and were putting the roof upon it when I was among them; the rest of the work is contracted for, and they expect the church will be seated and ready for public worship within two months. They have also bought one hundred acres of land, about a quarter of a mile distant from the church. They have, moreover, their eye upon one hundred acres more, near the same place, which they are trying to procure: the attaching of land in this way to churches is a matter of great importance, as, from the very rapid rise in its value, it is likely to be a constantly increasing source of revenue." "When I preached about three hundred Highlanders were present, and the collection for the synod's mission was upwards of £5.

"On the north-west of Beckwith lies the township of Ramsay, settled almost entirely by emigrants from the west of Scotland. The people are in easy circumstances, and are taking measures to procure a minister from the Church of Scotland. During my stay among them I had a meeting with their committee of management on this business, and was much pleased with the interest they showed in the subject, and with the steps they had taken in regard to it. They have got about £180 subscribed already for building a church. They have likewise subscribed £70 per annum for the support of a minister; and requested me to state to you that a bond for this sum will be sent to you immediately in the hope that you may be able to procure them a minister; the engagement will be, I believe, for three or five years, but in this as in other similar cases, where the minister is at all acceptable, they will be very willing afterwards to form an engagement for life. The people of Ramsay are at present negotiating for the purchase of a Clergy Reserve situated near the centre of the township; and upon this lot of one hundred acres they intend next spring to commence a stone building for a church.

Ramsay is, I believe, considered the most fertile township in the neighbourhood.

“In Gananoque, a thriving village twenty-five miles below Kingston, they wish for a person to act in the double capacity of preacher and teacher. If such a person could be obtained £150 per annum would be guaranteed to him by a gentleman whose security would be held in any part of the Canadas as being as good as that of the bank. But on this subject I shall probably have occasion to write to you again more at large and more definitely.

“In the township of Macnab, upon the Ottawa, they speak of applying to you for a minister, and no doubt it would be most desirable that there should be one in that quarter of the country, but still there are some more urgent cases which it would be desirable to attend to first.

“I would now take the liberty of impressing upon you again the importance of sending out travelling missionaries in preference to ministers appointed to particular places. This would be much more satisfactory to the people, and, I am persuaded, to the missionaries themselves. You find that the bonds sent home to you are generally in sums which are rather small, and hence, perhaps, a low idea has been formed of the resources of the people; but where a minister is known, and is an acceptable preacher, many more individuals will subscribe for his support, and those who have already done so with the view of sending home, will cheerfully increase the subscriptions: indeed, I have known them say of a particular person—‘If he will be our minister, we will double our subscriptions.’ In addition to this the missionary will have the privilege of choosing out of many the situation which he thinks most eligible.

“This is the great and crying evil of Canada—that while such multitudes flock to it for the love of this world, so few will come to it for the love of the Gospel. Still, however,

great as the want of preachers is, they had better not come at all than come with low qualifications; unless their preaching be acceptable they cannot possibly obtain congregations. This is eminently a country for mind to display itself; in all departments there is free scope for talent and exertions, and according to these will be each man's success. This is as strikingly true in the department of the Gospel ministry as any other: a man must be qualified for the office in order to succeed at all; and according to the measure of his qualifications will be that of his success. It may be added that reading sermons is peculiarly unpopular here."

Having devoted a year to missionary work in different places in Upper Canada Mr. Miller accepted a call to the Presbyterian Churches at Cobourg and Colborne, to the pastoral charge of which he was ordained by the Presbytery of Bathurst on the 19th June, 1833. But, in the mysterious Providence of God, his labours were soon brought to a close by his sudden death, the circumstances of which are thus described: "In February, 1834, he had travelled from Cobourg to Ramsay, a distance of two hundred miles, with his own horse and cutter. The sleighing was good as he travelled downward, but on his return a thaw had set in, and the snow was rapidly disappearing. He arrived at Mr. Machar's house in Kingston about noon on Friday, and remained only for luncheon. His mind seemed much occupied in contemplating some portions of the Gospel of St. John, of which he delighted to speak, and it was remarked after his departure how much he was growing in spiritual-mindedness. He was feeling undecided whether to travel homewards by the ice (the frozen waters of the lake) or by land. The ice was beginning to be insecure, and the roads were in many places bare, so that sleighing by land was tedious and difficult, and he had to be home on Saturday in order to preach on the Sabbath. Just before leaving he said, with a shrug, 'I am *eerie* about that

ice; I shall go by land.' But as he was starting he was met by a person who had travelled on the ice, and who told him it was safe. This information caused him to change his plan, and he accordingly took the route up the Bay of Quinté by the ice. He remained all night in Fredericksburg with the Rev. Mr. McDowall, a venerable missionary pioneer in Canada. Mr. McDowall gave Mr. Miller a chart for his guidance, when he started on his way next morning, hoping for a prosperous journey. But a violent thunder-storm set in, accompanied by torrents of rain, a most unusual occurrence at that season, and Mr. Miller seemed to have lost his way, and to have been making for the shore when his horse and cutter broke through the ice and went down in ten feet of water. When found, his watch was standing at nine a.m., the moment at which the accident must have happened. A severe frost set in the same afternoon, and on Sunday some boys skating near the spot observed the shaft of a cutter protruding from the ice, and discovered the lifeless form of Mr. Miller lying underneath, with his horse beside him. The sad event was a cause of profound grief to his own congregation, to his brethren in the ministry, and indeed to the whole Church in Canada."*

The second session of the synod in connection with the Church of Scotland was held in Kingston from the first to the fourth of August, 1832. Mr. Mathieson, of Montreal, was elected moderator. It was reported that narratives on the state of religion had been received from a majority of the ministers and congregations, and that copies of them had been transmitted to the Colonial Committee of the General Assembly of the Church of Scotland. The report of the Missionary Committee was presented, and, in conformity with its recommendation, it was resolved "that the Presbytery of Quebec be formed into a Committee of Missions, with power to collect

* *Life of Dr. Machar, by members of his family, p. 54.*

funds, and to appropriate the same for the support of missions in the Lower Province ; that the members of the Presbyteries of Bathurst, York and Glengarry be instructed to form a conjoint committee, and to adopt such plans of operation as they may see fit."

A reference from the Presbytery of York respecting King's College, and an overture from Mr. Rintoul on the training of young men for the ministry, were laid before the synod. The substance of the overture was that the synod recognise the great importance of a seminary for educating and training young men for the ministry within the bounds of the synod ; that the synod should make an immediate and urgent application to the Government to found an institution or to endow professorships in connection with the synod ; and that, in the event of the Government not founding or indefinitely delaying to found an institution or professorships, the synod should take into serious consideration the importance of adopting a permanent measure for the education and training of ministers. The synod resolved to adopt the first two articles of the overture, and appointed a committee to prepare a memorial on the subject to the King. The preparation of the memorial was afterwards committed to the standing commission of synod.

The committee appointed to collect information respecting Presbyterians in Canada not in connection with the Church of Scotland reported that they had met with the Rev. William Smart, of Brockville, convener of the committee of the United Synod of Upper Canada appointed to treat on the subject of union, who informed them that the ministers of the United Synod were fifteen in number, and that they had three licentiates ; and who also informed them that, in his opinion, the people generally would be favourable to union, and that his own congregation had once petitioned the General Assembly on this subject. Mr. Smart still further informed them that the basis of union to which the United Synod would agree would

be the standards of the Church of Scotland. The report was carefully considered and discussed, and the following motion was adopted :—"The synod, having maturely considered the report of the committee, and being deeply impressed with a sense of the importance of receiving into the synod the members of the United Synod of Upper Canada, both as regards the prosperity and advancement of the Presbyterian cause and the general interests of religion in the Province, declare their readiness to receive the members of the said body on the following conditions, viz.: That the ministers of that body shall produce the extracts of their ordination to the presbyteries of this Church within whose bounds their congregations are placed, and that they, together with the sessions, or the representatives of their respective congregations, shall declare their adherence to the standards of the Church of Scotland as to doctrine, discipline, government and worship, and also their adherence to the presbyteries into which they are admitted, as well as to the synod. That this measure shall not interfere with any arrangement now existing between individual members of this synod and the British Government as to pecuniary allowances made to them, the synod at the same time declaring their readiness to use their best endeavours to obtain from the British Government such extension of the allowance as may place the ministers admitted into this synod, in terms of this resolution, on the same footing with the present members. That the synod instruct presbyteries to give effect to this resolution, and they appoint the commission to communicate this resolution to the Rev. William Smart, of Brockville, for the information of the members of the United Synod of Upper Canada; and they also instruct the commission respectfully to communicate this resolution to his Majesty's Government, the union having been suggested by Sir George Murray, late Secretary to his Majesty for the Colonies, and at the same time to pray for an extension of the grant to Presbyterian ministers.

The synod further instruct the commission to transmit to the General Assembly a full statement of the circumstances of the Church in these Provinces which called for this measure." Twelve members voted in favour of this motion, and two for an amendment declaring a deliverance on the subject of union premature, and in favour of procuring additional information, and of asking advice from the Colonial Committee of the Church of Scotland.

The resolution which was carried in the synod proved unpalatable to the members of the United Synod, whose sentiments are indicated in resolutions adopted by the York Presbytery on the 21st November, 1832, and in the letter of the clerk of the presbytery transmitting a copy of the resolutions to the clerk of the Presbytery of Brockville. One of the resolutions of the presbytery was the following:—"That however desirous this presbytery may be to have a union effected, yet the terms proposed by the Synod of Canada, as constituting the members of that synod the sole judges in the case, are such that this presbytery, as an integral part of an independent Presbyterian Church, cannot submit to them." The following is an extract from the letter of the presbytery clerk:—"One great objection is their continuing in connection with the Established Church of Scotland and with the Government. Then, it will not be a *union*, for they propose to *receive* us, and that on the most degrading and humiliating conditions, in every way unfair and unequal. When we are an independent Presbyterian body in the Province we ought to be recognised and dealt with as such, and never come down as single individuals and show our credentials for the ministry to those who have only lately come into the field which we have occupied for years."



CHAPTER VIII.

THIRD MEETING OF THE SYNOD IN CONNECTION WITH THE CHURCH OF SCOTLAND.—DECLARATORY ENACTMENT OF GENERAL ASSEMBLY RESPECTING MINISTERS IN THE COLONIES.—ACTION RESPECTING THE RECEPTION OF MINISTERS OF THE UNITED SYNOD.—GOVERNMENT GRANTS. — LARGE ADDITION OF MINISTERS TO THE SYNOD.—NOTICES OF REV. MESSRS. BROWN, MCAULAY, MAIR AND ROACH, SETTLED IN LOWER CANADA.—MR. ROACH'S REPORT OF THE STATE OF AFFAIRS IN LOWER CANADA.—NOTICES OF REV. MESSRS. A. MCNAUGHTON, ROMANES, J. SMITH, FAIRBAIRN, ROGER, LEACH, GORDON, P. MCNAUGHTON, MACKINTOSH AND STARK, SETTLED IN UPPER CANADA.



THE third meeting of the Synod of Canada in connection with the Church of Scotland was held in York (Toronto), from the 1st to the 8th of August, 1833. The Rev. John Machar, of Kingston, was elected moderator. There was laid before the synod, and received as part of the constitution of the Church, a declaratory enactment of the General Assembly of the Church of Scotland, dated 18th May, 1833, containing the following clauses:—

“That it is expedient and proper for ordained ministers of the Church of Scotland, connected with fixed congregations in any of the British Colonies, to form themselves, where circumstances permit, into presbyteries and synods, adhering to the standards of this Church and maintaining her form of worship and government.

“That no minister should be received as a member of any such presbytery or synod, when first formed, who has not been ordained by a presbytery of this Church; that no minister of this Church should be afterwards received as a member who does not come specially recommended from the presbytery by whom he was ordained or where he has last resided; and that no probationer of this Church should receive ordination from any such presbytery except on his producing extract of license, with a testimonial of his good character from the presbytery or presbyteries within whose bounds he has resided down to the time of his leaving Scotland.

“That it is not expedient for such presbyteries, in the present state of education in the colonies, to exercise the power of licensing probationers; but that licentiates of the Church of Scotland, who shall be ordained by any such presbytery to a particular charge in the manner above described, shall remain in full communion with the Church of Scotland, and retain all the rights and privileges which belong to licentiates or ministers of this Church; and that members of congregations under the charge of ministers shall, on coming to Scotland, be admitted to Church privileges on the production of satisfactory certificates of their religious and moral character from the minister and session of the congregation to which they have belonged.”

From the report of the Presbytery of Bathurst it appeared that difficulties had been felt arising from differences of opinion respecting the meaning of the resolution adopted at last meeting of synod respecting the reception of ministers of the United Synod and union with that body. To meet these difficulties and remove ambiguities, without seeming to disregard the declaratory enactment of the General Assembly, the following resolution, proposed by Mr. Rintoul and seconded by Mr. Gale, was carried by a majority of nine to seven against an amend-

ment proposing to ask advice from the General Assembly on the subject.

“That, in consistency with the Act of a former diet in receiving the declaratory enactment of the last General Assembly as part of the constitution of this Church, the synod cannot adopt any new measure for promoting the union in advance of the measure of last year without consulting the committee of the General Assembly; that they are nevertheless disposed to act up to the spirit of the resolution of last year, and to give effect to the same; and, in order to remove the ambiguity which may seem to attach to it from the different constructions put upon a part of it, by the Presbytery of Bathurst on the one hand and some members of the United Synod on the other, as well as from a sense of the propriety of the thing itself, the synod now declare that it is expedient that ministers of the United Synod admitted into this body shall subscribe the formula prescribed by Act tenth of the General Assembly of the Established Church of Scotland, one thousand seven hundred and eleven, and the synod enjoin presbyteries to receive into them such ministers of that body as shall subscribe this formula and fulfil the other conditions of the resolution of last year; and should any difficulty in regard to these conditions occur, they further enjoin presbyteries to refer the consideration of the same to the synod at its next meeting, giving, however, to those who may apply for admission the kindest interpretation of the resolutions of the synod.”

A few months before the meeting of synod a communication had been made by the Lieutenant-Governor of Upper Canada, intimating that his Majesty's Government had authorised a grant of £900 sterling to the synod for the purpose of assisting its congregations in building churches and chapels, and that the amount would be placed at its disposal so soon

as his Excellency was informed of the manner in which the grant was to be applied.* The synod now agreed to transmit an address to his Majesty conveying thanks for the grant, of which the following appropriation was made: To Perth, £80; Cobourg, £75; Ramsay, £60; Beckwith, £50; Lanark, £35; Vaughan, £30; Galt, £80; Guelph, £45; Aldborough, £25; Ancaster, £25; Amherstburgh, £15; Zorra, £50; Thorah and Eldon, £50; L'Orignal, £50; Front of Chalottenburgh, £25; Indian lands, £50; Martintown, £75; Lochiel, £25; amounting in all to £845 currency. The disposal of the balance was reserved for further consideration.

The Government grant made at this time for the support of ministers of the synod in Upper Canada was £1,000 sterling per annum, but, as their numbers were increasing, the synod instructed its commission to memorialise his Majesty for an augmentation of the grant.†

During the year 1833 the Synod of Canada in connection with the Church of Scotland received a large addition to the roll of its ministers and missionaries. Eleven were sent by the Glasgow Colonial Society and three others by presbyteries of the Church of Scotland. The ministers sent by the Glasgow Colonial Society were the Rev. Mark Y. Stark, the Rev. George Romanes, the Rev. John Fairbairn, the Rev. John M. Roger, the Rev. Angus Mackintosh, the Rev. Duncan McAulay, the Rev. Walter Roach, the Rev. Henry Gordon, the Rev. William T. Leach, the Rev. Alexander McNaughton and the Rev. Peter McNaughton. Those who came from the presbyteries were the Rev. David Brown, the Rev. William Mair and

* A grant of £900 sterling was made at the same time to the British Wesleyan and of £600 sterling to the Canadian Wesleyan Conference for the erection of churches and chapels. For a similar purpose the Roman Catholics of Upper Canada obtained a grant of £750.

† In 1833 the Church of England in Upper Canada received £6,575 15s. 1½d. from the rents of the Clergy Reserves. See abstract in Lindsay's Clergy Reserves, p. 58.

the Rev. John Smith. Of these ministers four were settled in Lower Canada and ten in the Upper Province.

The ministers who were settled in Lower Canada in 1833 were the Rev. David Brown, the Rev. William Mair, the Rev. Duncan McAulay and the Rev. Walter Roach. Mr. Brown came from Sanquhar, Scotland, and was settled at Valcartier, a village seventeen miles north-west of Quebec. Here, at the foot of the Laurentian Hills, several Scotch families from Roxburghshire, Scotland, had been induced to settle by parties who had received a large grant of land. They were surrounded on every side by French Roman Catholics. They had been occasionally visited by a minister of the Church of England, and since 1828 Dr. Harkness and Dr. Wilkie, of the Church of Scotland, had visited and preached to them once a month—each on alternate months—until the arrival of Mr. Brown, who laboured among them for three years, and then returned to Scotland.*

Mr. McAulay received his appointment from the Glasgow Colonial Society in March, 1833, and after his arrival in Quebec he laboured for a time in St. Giles and in the townships of Leeds, Ireland and Inverness, in the county of Megantic, where a large proportion of the population belonged to the Presbyterian Church. He accepted a call to Leeds, which is about thirty miles south of Quebec, but difficulties arose between him and his congregation, and he was released from his charge on the 21st October, 1834.

Mr. Mair was a native of Scotland, educated at Glasgow, and licensed in 1821 by the Presbytery of Glasgow. For six years he officiated as lecturer in Glasgow College, and was afterwards assistant of the minister of Cardross. Having come to Canada, he was ordained on the 26th July, 1833, to the pastoral charge of the congregation in the townships of Chatham and Grenville, in the county of Argenteuil, on the north

* Croil's Statistical Report. MS. letter of Mr. William McBain.

bank of the river Ottawa, midway between the cities of Ottawa and Montreal. In the parish of St. Andrew, in the south-east of this county, the Rev. Archibald Henderson, who had come from the Associate Reformed Church of Scotland, had been labouring since 1818, and had been till now the only Presbyterian minister in that part of the country. Soon after his settlement Mr. Mair "had two substantial stone churches erected, but while they were being built he received little or nothing from his people in the shape of stipend. After a life of self-denial such as few ministers nowadays are called upon to submit to, and a long course of faithful and zealous discharge of duty, he rested from his labours on the 17th October, 1860."*

Mr. Roach was a native of Edinburgh, in which city he was educated. He was appointed as a missionary to Canada on the 15th March, 1833, by the Glasgow Colonial Society. On the 21st November of the same year he was ordained at Quebec to the pastoral charge of Beauharnois, St. Louis and Chateauguay, south-west of Montreal in Lower Canada. Here he continued to labour with great zeal and fidelity till his death, which occurred on the 27th August, 1849. Soon after his settlement in 1833, Mr. Roach wrote a letter to the Glasgow society, in which there is much valuable information respecting the state of things both in the eastern and western parts of Lower Canada. We give the following extracts:—†

"My flock is but small, but widely scattered over a district of country not less than sixty square miles. I have two places of preaching; the two villages being nine miles distant. *Beauharnois*, the county town of the county and seigniory of that name, is situated, like the Chateauguay village, on the banks of the St. Lawrence. The whole settlement is, strictly speaking, a *Canadian* one, with the exception of my hearers, the number of whose families amount to thirty-five, the first

* Croil's Report, p. 69.

† Eighth annual report of Glasgow Colonial Society.

of whom settled only four years ago. If a Gospel ministry had been established amongst them sooner many more would have been induced to settle. It is only three weeks since I commenced my labours amongst them, having been ordained on the 21st November. I have met as yet with much kindness and affection from my flock.

"No part of the Lower Province is more thickly peopled with the Scotch than the banks of the Chateauguay, which, taking its rise in the State of New York, winds its course through upwards of sixty miles of the most rich and fertile lands of Lower Canada till it falls into the waters of the St. Lawrence a little above Montreal. The country is wholly peopled by French-Canadians, with the exception of my hearers, from the mouth of the river to Georgetown, sixteen miles up. Georgetown, Ormstown, Portage, Huntingdon, Hinchinbrook, and Trout River, all following one another in regular succession upwards unto the boundary line which separates the State of New York from Lower Canada, are all of them wholly peopled with Scotch, with a few exceptions of Americans.

"To the eastward of Chateauguay are the settlements of Laprairie, La Salle, Beechridge, Russelltown, English River, Hemmingford and Gore, which are more or less peopled with Presbyterians. On the westward again are Beauharnois, St. Louis, the back concessions of Georgetown, Ormstown, Godmanchester, La Guerre and Dundee, settled in the same way, excepting the former, which is chiefly by Canadians. The farther up this beautiful river just so many more are the Scotch families. Could ministers be procured, not fewer than three, besides myself and Mr. Colquhoun and Mr. Moody, are absolutely required in any measure to satisfy the demands of the people for instruction.

"Within six miles of Huntingdon alone there are not fewer than 200 families, who at present have no suitable

instructor. Again, in Hemmingford, according to the census of 1831, there were 1,557 souls, of whom the great majority are Presbyterians. Again, in Beechridge and places adjoining, there are not fewer than 150 families, firmly attached to the Scottish Kirk, for whom, however, the majority being Highlanders, a Gaelic preacher is requisite. In Ormstown there are not fewer than 120 families, Presbyterians, who have commenced building a church. All this I have from observation, the whole of that tract of country, comprising not less than 1,000 square miles, having been mostly travelled over by myself.

“Besides these there are other quarters which require occasional service. Again, a little above Beauharnois, on the opposite side of the St. Lawrence, is the settlement of Côteau du Lac, where, according to the evidence of Mr. Grant before a committee of the House of Commons in 1828, the Presbyterian population exceeded 400 souls, and which has been greatly increased by the emigration of these last six years.

“On the north bank of the River Ottawa, the boundary line between the two Provinces, are the settlements of Lochaber and Buckingham, which are extremely destitute of religious instruction. I had from this quarter, as well as from many others, pressing invitations to visit them; but as the settlers are almost wholly Highlanders, I found my visit would be of little use. In 1828 the population was composed of 10 Episcopalians, 30 Roman Catholics and 250 Presbyterians. Since that time the population must have more than doubled.

“At Lachine, nine miles from Montreal, and the grand port between that town and the Upper Province, a most splendid Presbyterian church has been built. This is a most important station, and must be filled up as soon as possible. Here an Episcopal clergyman has been settled, although there are only three families of Episcopalians in this place.

“Again, below Montreal there is the settlement of Sorel, with that of Berthier on the opposite side of the river, where the services of a Scottish clergyman are much required. Three Rivers, one of the most important stations in the Province, with the adjoining settlement of Rivière du Loup, most urgently requires a minister of our Church; so much so, that if any missionaries are sent out, it must be one of the first places to be attended to.

“Below Quebec is the old settlement of Gaspé, a long-neglected quarter, where, upon the authority of the Crown agent himself, the great majority are of the Church of Scotland. I could easily go on, but it is needless. Suffice it to say that the Lower Province has, in my opinion, a much greater claim upon the attention and support of your society than the Upper.”

Of the ten ministers and missionaries who came to labour in Upper Canada in 1833 four were settled as pastors in the eastern and six in the western part of the Province. The four who were settled in the eastern part were the Rev. Messrs. Alexander McNaughton, George Romanes, John Smith and John Fairbairn. Mr. McNaughton was appointed by the Glasgow Colonial Society, and on the 19th July, 1833, ordained by the Presbytery of Paisley. In December he was inducted to the charge of the congregation at Lancaster, in the extreme east of Upper Canada. Lancaster had been originally part of Mr. Bethune's congregation, and afterwards of that of Mr. McKenzie, who preached here every fifth Sabbath. Mr. McNaughton remained in this charge till 1842, when he returned to Scotland, and became parish minister of Colonsay, in Islay.

Mr. Romanes was appointed by the Glasgow society on the 15th March, 1833, and soon afterwards left for Canada. After his arrival he preached in different places in the Home and Gore Districts of Upper Canada, and afterwards made an extensive tour through the London and Western Districts, and

preached wherever congregations could be assembled. Among other places he visited Zorra, Goderich, Williams and Port Stanley. Regarding Zorra he thus writes: "The township is entirely settled with Highlanders, chiefly from Sutherlandshire. They are mostly serious and well-disposed people, accustomed to regular attendance on public ordinances, and very desirous of having a clergyman among them. They have built a large log-house for a church, where they hold meetings every Sabbath for prayer, praise and reading devotional books, the services being conducted by those who were elders of the Church of Scotland. This is a very interesting and important settlement. On Sunday, July 21, I preached at Zorra. The house was crowded to excess, and many stood without at the door and windows. We had one meeting, with two discourses." He preached in Goderich to a numerous assembly, and in Williams in a private house, there being no public buildings in the township. At Port Stanley he was prostrated by an attack of fever and ague, after partially recovering from which he proceeded to the Eastern and Ottawa Districts, where he was appointed by the Mission Committee to preach two months. Here he received a call from the congregation at Smith's Falls, on the Rideau Canal, in the month of December, which he accepted. He was ordained by the Bathurst Presbytery in March, 1834. He remained in Smith's Falls as a faithful and diligent pastor till 1846, when he was appointed professor of classical literature in Queen's College. This position he resigned in 1850, when he went to reside in England. In recognition of his great learning and eminent services the degree of LL.D. was conferred upon him by Queen's College in 1866.

Mr. Smith received his appointment from the Glasgow society on the 27th May, 1833; and, having been ordained in Scotland, came to Canada, and was soon afterwards inducted to the pastoral charge of the congregation in Beckwith, which lies north of Smith's Falls. The people of Beckwith were

chiefly Highlanders, but Mr. Smith, although not himself a Highlander, succeeded in preaching to them occasionally in Gaelic. In a letter dated 21st April, 1834, he gives a favourable account of his reception and the attendance on his ministry. He says: "As one called to minister in holy things among them, I have met with every mark of esteem and respect from my congregation. In every way also in which they can add to my personal comfort they have shown the utmost kindness, the most cheerful willingness to oblige. Upwards of three hundred regularly attend my public ministrations. On some favourable days during the sleighing season the number attending could not have been less than five hundred. During the summer months, when our roads are passable, the average may be four hundred, or rather more. This, in one of the back townships, is considered a very respectable audience." Mr. Smith continued in Beckwith till his death, which occurred on the 18th April, 1851.

Mr. Fairbairn received his appointment from the Glasgow Colonial Society on the 15th March, 1833, and on his arrival in Canada was sent to labour for two months in the Bathurst and Johnstown Districts. In a letter of Mr. Wilson, of Perth, he is described as a young man of deep piety, fervent in prayer and an excellent preacher. He accepted a call from the congregation in the township of Ramsay, in which was the village of Almonte, on the River Mississippi, and was ordained and inducted into the charge about the end of 1833. He remained in Ramsay till 1842, when he returned to Scotland, and afterwards became minister of a Free Church congregation in Greenlaw, Berwickshire.

The six missionaries who were sent to Upper Canada in 1833, and who were settled in the western part of the Province, were the Rev. J. M. Roger, the Rev. W. T. Leach, the Rev. Henry Gordon, the Rev. Peter McNaughton, the Rev. Mark Y. Stark and the Rev. Angus Mackintosh.

Mr. Roger was born in 1807 in Kincardine O'Neil, of which his father was parish minister. His ancestors for some generations had been ministers of the Church of Scotland. He graduated in arts and studied theology in Aberdeen: he was also a student of medicine, and a licentiate of the Royal College of Surgeons, London. He was appointed as a missionary to Canada on the 23rd March, 1833, by the Glasgow Colonial Society, and received ordination before leaving Scotland. On his arrival in Canada he visited Gananoque, the country around the Bay of Quinté, Whitby, Cavan and Peterborough. He accepted a call from Peterborough, to the charge of which he was inducted on the 10th of November, 1833. Here he laboured for upwards of forty years with great fidelity, acceptance and success. Beyond Peterborough his ministrations were extended to the whole surrounding district, in which he was privileged to see several congregations established, to a large extent the result of his activity and zeal. In 1844 he cast in his lot with the (Free) Presbyterian Synod of Canada, of which he was elected moderator in 1847. About this time he received a call from the Free Church congregation of his native parish, the disposal of which was referred to the synod of 1848. The synod decided that in respect to the inadequate supply of ministers in Canada, and in respect to the important field of usefulness occupied by Mr. Roger dependent on his missionary labours, and far surpassing in its claims those of the congregation to which he was called, there was no ground to justify his removal from Peterborough, in the charge of which, therefore, he was continued. In 1876 he retired from the active duties of the ministry, and died suddenly on the 8th January, 1878, in the seventy-first year of his age and the forty-fifth of his ministry. "His sterling qualities (it has been justly said by one who knew him well) as a man and a minister of the Gospel commanded the respect and esteem of all who knew him. His preaching was evangelical, earnest

and powerful. His pastoral duties were discharged with diligence, fidelity and tenderness. His personal religion was deep and fervent, but at the same time of a genial and cheerful type. None could be in contact with him without feeling that he was indeed a man of God, His ministry was not without rich spiritual results, and no doubt much seed was sown by him which will yet yield abundant fruit.”*

Messrs. Gordon and Leach were, on the 22nd April, 1833, selected by the Glasgow society as missionaries, whom the Synod of Canada's Mission Committee undertook to support. Both were ordained before leaving Scotland. On arriving in Canada Mr. Leach devoted six months to missionary work in different places, when his health was so far impaired that it was deemed advisable that he should endeavour to recruit it in his native land. But before returning to Scotland he received a call to St. Andrew's Church, Toronto, the former minister of which—Mr. Rintoul—having accepted the office of missionary secretary. Having come back to Canada Mr. Leach was inducted to the charge of St. Andrew's on the 15th July, 1835. In 1842 he was translated to York Mills, and soon afterwards “took orders” in the Church of England. He is now professor in McGill University in Montreal, and a canon in the Episcopal Church.

Mr. Gordon was a native of Edinburgh, and having studied law he was admitted to the position of a Writer to the Signet. But having resolved to devote himself to the ministry of the Gospel he accepted the Glasgow society's appointment and came as a missionary to Canada, where, after labouring for some time as a missionary, he was settled as pastor of Newmarket and King. Here he laboured diligently till 1837, when he was translated to Gananoque, where the rest of his life was spent, and where he continued in charge of the congregation till constrained to retire from the active duties of the ministry

* Obituary notice by Dr. Reid in *Presbyterian Record* of March, 1878.

in consequence of advancing years and failing strength. He died on the 13th December, 1880, having reached the ripe age of fourscore years and ten. "Mr. Gordon was a man of superior attainments and culture, and was an earnest and fluent speaker. He was an unselfish and laborious minister, and a guileless and heavenly-minded Christian. He was beloved by all who knew him. The respect in which he was held by his brethren in the ministry was indicated by his election in 1854 as moderator of the Synod of the (Free) Presbyterian Church of Canada. His name will long be held in remembrance as that of one of Canada's most earnest and devoted ministers." *

Mr. McNaughton was appointed by the Glasgow society to the charge of Thorah and Eldon on the 20th November, 1832, but he did not come to Canada till March, 1833. On the 21st of August following he was inducted to the charge of Vaughan, to the north of Toronto. Here he remained till July, 1844, when he returned to Scotland and became parish minister of Dores. Three years afterwards he came back to Canada, and was settled in Pickering, and officiated there till 1855, when he resigned his charge and all connection with the Church of Scotland.

Mr. Mackintosh received his appointment from the Glasgow society on the 22nd April, 1833, and soon afterwards arrived in Upper Canada, in the western part of which he laboured as a missionary for three years. His labours were chiefly devoted to the Niagara District, though he also travelled extensively in the Home and Gore Districts. In 1836 he was ordained to the pastoral charge of the congregation of Thorold, where he laboured with great earnestness till about 1845. At the Disruption in 1844 he was one of the ministers who organised the (Free) Presbyterian Synod of Canada. A few years afterwards he returned to Scotland.

* Obituary notice in minutes of General Assembly of the Presbyterian Church in Canada of 1881.

Mr. Stark was a native of Dunfermline, where he was born on the 9th November, 1799. He was educated at a school in Essex, England, and afterwards in the University of Glasgow. He was licensed by the Glasgow Presbytery of the Church of Scotland. For several years he was employed as a tutor, and travelled on the continent of Europe, where he became a proficient in the French, German and Italian languages, and attended lectures in the universities of France and Berlin. He came to Canada under the auspices of the Glasgow Colonial Society, but at his own charges, bringing letters of introduction from influential friends to Governor Colborne, from whom he received much attention. He received and accepted a call from Ancaster and Dundas, of which Mr. Sheed had been the first pastor. An appointment to these places would probably have been accepted by the late Dr. Robert Candlish, one of the distinguished leaders in the Free Church movement (then a probationer), but for his having been unexpectedly called to St. George's Church, Edinburgh.* Mr. Stark continued to officiate in Dundas till 1863, when he tendered his resignation, which was reluctantly accepted. He was elected to the position of moderator of the Synod of Canada at its meeting in 1844, when the Disruption took place in Kingston; and was also appointed moderator of the synod which sympathised with the Free Church at its first meeting. He died on the 24th January, 1866. He was universally respected and esteemed as a man of high principle, amiable disposition and polished manners, as an accomplished scholar, and as a faithful, devoted and successful pastor.†

* Two MS. letters of Dr. Candlish to Dr. Burns on the subject are found in the collection of the Glasgow society's colonial correspondence in Knox College library, and are quoted in the *Life of Dr. Burns*, pp. 156-8.

† See *Memoir of Mr. Stark*, by Dr. Reid, prefixed to a volume of his sermons: Toronto, 1871.

CHAPTER IX.

MEETING OF COMMISSION OF SYNOD IN CONNECTION WITH THE CHURCH OF SCOTLAND, JANUARY, 1834.—MEMORIAL FOR AUGMENTATION OF GOVERNMENT GRANT.—FOURTH MEETING OF SYNOD, AUGUST, 1834.—ADJOURNED MEETING IN OCTOBER.—DISCUSSION RESPECTING MINISTERS OF UNITED SYNOD RECEIVED BY TORONTO PRESBYTERY.—GOVERNMENT GRANT FOR BUILDING CHURCHES.—REPORTS OF MISSION COMMITTEES.—MINISTERS FROM SCOTLAND ADDED TO SYNOD.—NOTICES OF REV. MESSRS. TAYLOR, ANDERSON, WALKER, MCKILLICAN, ALEXANDER, MCKENZIE AND BAYNE.—STATISTICS.



ON the 15th January, 1834, the commission of the synod in connection with the Church of Scotland met in Toronto, and, as instructed by the synod of the preceding year, addressed a memorial to Sir John Colborne, Lieutenant-Governor of Upper Canada, praying for an augmentation of the Government grant. They represent in the memorial that it was known to his Excellency that in 1827 the ministers of the Church of Scotland in Upper Canada had obtained an annual grant of £750, when they were only five in number; that there were now twenty-five ministers in the Province, and that, although the grant had been increased to £1,000, it afforded a diminished rate to each; that it seemed desirable that each should have an income of £200, the half of which the congregations were generally able and willing to contribute; and they ask that his Majesty's Government may supply the defi-

ciency, and that the grants may be drawn as soon as possible from the Clergy Reserves, to a share of which they conceive they have a legal claim. They further state that in addition to the stated ministers there are several missionaries, through whose labours new congregations were being formed, and that these looked to his Majesty's Government for that assistance without which they could not procure the regular ministration of Gospel ordinances.

On the 18th of April the memorial was transmitted to the Right Honourable E. G. Stanley by Governor Colborne in a despatch, in which he says: "I have to observe, with reference to the application on the part of the synod, that the ministers of the Church of Scotland in Upper Canada are highly esteemed in the Province, and are active and zealous in the discharge of their professional duties, and that only nineteen of them receive salaries out of the grant of £1,000. As no further division of this sum can with propriety take place, and as the sum of £350 per annum will be required to defray the salaries at the rate of £57 per annum of the six ministers depending solely on their congregations for support, I recommend that an additional grant may be authorised by his Majesty's Government to the Church of Scotland." This recommendation was adopted by the Home Government, as appears from a despatch of the Earl of Aberdeen, dated 22nd February, 1835, in which the augmentation was authorised.

The fourth meeting of the Synod of Canada was held in Toronto, from the 7th to the 11th August, 1834. Few members were present in consequence of the alarming prevalence of cholera throughout the country. On this account Mr. Machar, the moderator of the previous year, did not come to open the proceedings, but sent a letter expressing his regret that he was unable to attend. His place was taken by Mr. Mathieson, and Mr. Connell was elected moderator for the ensuing year. After transacting a few items of business the

synod adjourned to meet again in Montreal on the 3rd October, 1834.

When the adjourned meeting was held at the time and place appointed, attention was called to the fact that upon the roll of the Presbytery of Toronto appeared the names of four ministers—the Rev. Messrs. Peter Ferguson, A. Bell, James George and Duncan McMillan—who were formerly members of the United Synod. Their right to be regarded as members of synod was questioned, and it was moved that the documents and minutes of the Toronto Presbytery connected with the reception of these ministers, who were not ministers of the Church of Scotland, should be laid on the table, and that a committee should be appointed “to enquire whether the laws and practice of the Church of Scotland in such cases have been attended to, and that, till such papers be laid on the table and have received the sanction of the synod, the said ministers shall not be members of this synod.”

It was moved in amendment, “That since no duly attested roll of the members of the Presbytery of Toronto (late York) is this year presented, the synod do in the meantime recognise as members of that Presbytery only those ministers whose names appear on the roll presented to the synod convened at Toronto in August, one thousand eight hundred and thirty-four.” This amendment was carried, eight voting for it and seven against it.

It was reported by the committee on the Government grants for building churches that the Rev. Mr. Machar had drawn upon the Receiver-General for £900 sterling, equal to £1,000 currency, and that the following amounts had been paid: To the Presbytery of Toronto, £320; to the Presbytery of Bathurst, £225; to Smith’s Falls, by order of the synod in 1834, £55; to the Presbytery of Kingston, Cobourg, £75; Colborne, £50; to the Presbytery of Glengarry, £225; to Hamilton, in the Presbytery of Toronto, by order of the commis-

sion, £50; in all £1,000. It was reported also that Galt, Zorra, Thorah and Eldon had not claimed the sums, amounting to £180, allotted to them.

It was still further reported by this committee that a grant of £550 sterling, equal to £611 2s. 2½*d.*, had been made by the Government in 1834 for the purpose of building churches, and the following appropriations were recommended: To the Presbytery of Kingston, £125; to the Presbytery of Glengarry, £165; to the Presbytery of Bathurst, £109; to the Presbytery of Toronto, £152; leaving an unappropriated balance of £62 2s. 2½*d.*

Reports of the Mission Committees of the Presbytery of Quebec, and of the Presbyteries of Upper Canada, were presented and approved, and the synod agreed to record "their high sense of the faithfulness and ability with which Mr. Rintoul has discharged the duties of Provincial Superintendent of Missions, to which office he was appointed by the Presbytery of Toronto; and the moderator was requested to intimate to Mr. Rintoul his appointment as Missionary and Corresponding Secretary, as well as the sense which the synod entertains of his faithfulness and diligence."

During the latter part of 1834 the synod in connection with the Church of Scotland received the large number of seven additional missionaries. These were the Rev. John Taylor, the Rev. James Anderson, the Rev. W. Montgomery Walker, the Rev. William McKillican, the Rev. Thomas Alexander, the Rev. Donald McKenzie and the Rev. John Bayne. Mr. Taylor came from Scotland in July, 1834, and in the month of October of the same year was ordained and inducted to the charge of the congregation in Lachine, which had become vacant by the removal of Mr. Gale to Upper Canada. Mr. Taylor resigned his charge in 1843, and returned to Scotland, where he became parish minister of Drummelzier, Peeblesshire. He died in 1865. Mr. Anderson was a native of Cromarty,

and educated at Aberdeen. He received his appointment from the Glasgow Colonial Society on the 10th July, 1834, and soon afterwards arrived in Canada. On the 16th July, 1835, he was ordained to the charge of Ormstown, which was a branch of the Georgetown congregation in Lower Canada, of which he remained pastor till his death, which occurred on the 6th April, 1864, in the sixty-fifth year of his age. He was a good and useful minister.* Mr. Walker, who was a licentiate of the Presbytery of Irvine, received his appointment from the Glasgow Colonial Society in June, 1834, and in October of the same year was ordained by the Presbytery of Quebec. Soon afterwards he was inducted to the charge of Huntingdon, Lower Canada, of which he remained pastor, discharging his duties with singular ability till 1844, when he returned to Scotland, and became parish minister of Ochiltree, in Ayrshire. Mr. McKillican was commissioned as a missionary to Canada by the Presbytery of Nairn. After his arrival he laboured for a short time in the county of Glengarry. Early in 1835 he was ordained and inducted to the charge of West Gwillimbury, to the north of Toronto. In 1840 he was translated to St. Thomas. Here he remained till 1842, when, difficulties having arisen between him and his congregation, the pastoral tie was dissolved by the Presbytery of Hamilton, and his connection with the synod was terminated.

Mr. Alexander was a native of Aberdeen, educated at Marischal College, Aberdeen, and licensed at Dundee in 1830. On the 2nd June, 1834, he received his appointment as a missionary to Upper Canada from the Glasgow Colonial Society, and soon afterwards arrived in the Province. On the 18th March, 1835, he was ordained to the pastoral charge of Cobourg, left vacant by the premature death of Mr. Miller. Here Mr. Alexander laboured for thirteen years, and then returned to Scotland, where he had charge of two congrega-

* Croil's Report, p. 60. Minutes of Glasgow society.

tions of the Free Church. Coming back to Canada he was inducted to the charge of the congregation in Percy and Seymour, where he remained for fourteen years. In 1874 he was translated to Mount Pleasant, near Brantford, the charge of which he resigned in 1884, in the fiftieth year of his ministry, during the whole course of which he has been distinguished by remarkable zeal, energy and success. He is still spared to preach the Gospel as occasion offers, and still retains much of the elasticity and vigour of earlier years.

Mr. McKenzie was a native of Dores, Inverness-shire; born August, 1798. In 1833 the Synod of Ross, having resolved to send a missionary to Canada, invited him, then a licentiate, to proceed on this mission. He accepted the invitation, and in the presence of the synod was ordained by the Presbytery of Dingwall; Dr. McDonald, the "Apostle of the North," presided at his ordination. He arrived in Canada towards the close of 1834, and in June of the following year was inducted to the charge of the congregation in Zorra, of which he remained pastor till 1872, when he retired from the active duties of the ministry, and afterwards took up his residence in Ingersoll, where he died on the 8th April, 1884, in the eighty-sixth year of his age. During his lengthened ministry in Zorra Mr. McKenzie was distinguished as a faithful preacher of evangelical doctrine, a laborious and successful pastor, and as a man of fervent piety, exemplifying in his life the precepts he inculcated. He was an earnest advocate of the cause of temperance. Among the fruits of his ministry it may be mentioned that his congregation in Zorra has furnished no less than twenty-nine theological students, most of whom have already entered on ministerial work in the home and foreign fields. His memory will long remain fragrant in the Presbyterian Church, with whose history and progress his life and labours have been identified.*

* See obituary notice by his successor, Rev. Gustavus Munro, in *Presbyterian* of April 30th, 1884.

Mr. Bayne was born 16th November, 1806, at Greenock, where his father, the Rev. Kenneth Bayne, was minister of the Gaelic Chapel. One of his sisters became the wife of the well-known missionary, Dr. Wilson, of Bombay. At the age of thirteen he entered the University of Glasgow, in which, besides the usual course in arts and theology, he attended classes in anatomy and chemistry; he completed his theological course in the University of Edinburgh. On the 8th September, 1830, he was licensed to preach by the Presbytery of Dingwall, and afterwards became assistant to the Rev. John Barry in one of the Orkney Islands, where he remained a year. On the 4th October, 1834, he received an appointment as a missionary to Canada from the Glasgow Colonial Society, having been ordained on the 3rd of September by the Presbytery of Dingwall. On his arrival in Toronto he supplied the pulpit of St. Andrew's until the return from Scotland of Mr. Leach, who had been chosen pastor of the congregation. In 1835 he accepted a call to the congregation in Galt, which had become vacant by the removal of Mr. Stewart to Demerara. Mr. Bayne remained pastor of the Galt congregation till his death, which occurred very suddenly on the 3rd November, 1859. A few years before his death he received the degree of doctor of divinity. As a preacher of the Gospel he was distinguished by singular ability and power. His discourses usually lasted from two to three hours, but with eagle eye, commanding presence and massive, passionate eloquence, he held in rapt attention the great congregation who waited on his ministry. When the Disruption took place in 1844 he was a chief leader in the formation of the (Free) Presbyterian Church, and a most able defender of its position and principles. He was afterwards earnestly pressed to become professor of theology in Knox College, for which position he was eminently qualified, but he preferred to remain pastor of the Galt congregation. The sudden removal of so distinguished a min-

ister was felt to be a most serious loss by the whole Church with which he was connected, as indicated by a resolution prepared by a select committee and adopted by the synod of 1860, from which we give the following extract:—

“The synod, impressed with the great loss which in the providence of God it has sustained in the removal by death of one so highly respected and beloved as the late Rev. Dr. Bayne, records its sense of obligation to the Great Head of the Church for granting to the Presbyterian Church of Canada, and continuing to it so long, a brother distinguished by gifts and graces of no common kind. Connected with this Church for a quarter of a century, and especially identified with it, as almost in a sense its founder, since its separate organisation in the year 1844, we looked to him as a standard-bearer in the assertion of its characteristic principles and the vindication of its rights. Endeared to his immediate flock by his profound elucidations of Scripture truth and by his prophet-like earnestness and fidelity in urging its practical lessons on the heart and conscience, he is specially remembered by this synod as one who, by the counsels of his wisdom, commanded a degree of confidence seldom possessed by a member of a church court; and who, with a rare measure of tact and judgment, often explicated what was difficult and embarrassing, defending his views with an impressive eloquence which was powerful to persuade, and which, even when in the exercise of their rightful liberty other minds might differ from his conclusions, left on all the conviction of his rectitude of purpose and deep devotion to truth. These qualities were strengthened in their influence by the general reputation our lamented brother and father had acquired as a man of highly cultivated intellect and successful application to the study of general and especially of theological literature; and they are remembered, too, as associated with such simplicity of manners and warm affections as made him no less

the beloved friend of many members of this court than the counsellor revered by all."

At the close of the year 1834 the number of ministers who were settled as pastors of congregations in Upper and Lower Canada, in connection with the Church of Scotland, was thirty-eight. These were the following:—*

PRESBYTERY OF QUEBEC.

Rev. James Somerville,	Montreal.
" Henry Esson,	Montreal.
" James Harkness, D.D.,	Quebec.
" Alexander Mathieson,	Montreal.
" Edward Black,	Montreal.
" John Clugston,	Quebec.
" Duncan Moody,	Dundee.
" David Brown,	Valcartier.
" William Mair,	Chatham.
" Walter Roach,	Beauharnois.
" W. M. Walker,	Huntingdon.
" John Taylor,	Lachine.

PRESBYTERY OF GLENGARRY.

Rev. John McKenzie,	Williamstown.
" Hugh Urquhart,	Cornwall.
" Archibald Connell,	Martintown.
" Alexander McNaughton,	Lancaster.

PRESBYTERY OF BATHURST.

Rev. John Cruikshank,	Bytown.
" Thomas C. Wilson,	Perth.
" William McAlister,	Lanark.
" John Smith,	Beckwith.
" John Fairbairn,	Ramsay.
" George Romanes,	Smith's Falls.

* In a note in a reprinted abstract of the minutes of the synod of October, 1834, a roll of synods is given, copied from the Glasgow society's report in 1836. In this roll are included the names of Messrs. Leach and Alexander, who were not settled in their charges till 1835, and of Mr. McIsaac, of Lochiel, who did not come to Canada till 1835.

PRESBYTERY OF KINGSTON.

Rev. John Machar, Kingston.
 “ James Ketchan, Belleville.
 “ John M. Roger, Peterborough.

PRESBYTERY OF TORONTO.

Rev. Alexander Ross, Aldborough.
 “ Robert McGill, Niagara.
 “ George Cheyne, Amherstburgh.
 “ James Smith, Guelph.
 “ William Stewart, Galt.
 “ Mark Y. Stark, Dundas and Ancaster.
 “ Peter Ferguson, Esquesing.
 “ Alexander Gale, Hamilton.
 “ Peter McNaughton, Vaughan.
 “ Henry Gordon, Newmarket.
 “ Andrew Bell, Toronto Township.
 “ James George, Scarborough.
 “ Duncan McMillan, Caledon.

Besides these there were connected with the Synod of the Church of Scotland, in 1834, six missionaries and probationers: Messrs. Rintoul, Mackintosh, Leach, Bayne, Alexander and Anderson. Mr. Rintoul held the office of synodical missionary and corresponding secretary; Mr. Mackintosh was settled in 1836 and the other four in 1835. There were thus altogether forty-four settled ministers, missionaries and probationers of the Church of Scotland in Canada at the close of 1834. All were natives of Scotland, with the exception of Mr. Bell, who was born in London, England.

In the year 1840, as the result of lengthened negotiations, a union was formed between the synod in connection with the Church of Scotland, which had then on its roll sixty settled ministers, and the United Synod of Upper Canada, which had on its roll sixteen settled ministers. There was thus in 1840 seventy-six settled ministers in the united body, which retained the name of the larger synod—“The Synod of the Presby-

terian Church of Canada in Connection with the Church of Scotland." In 1843 took place the Disruption of the Established Church in Scotland, and a similar Disruption took place at the meeting of the synod in Canada, in July, 1844. At this time there were ninety-one ministers on the roll of the synod, of whom sixty-eight retained connection with the Established Church of Scotland, while twenty-three, who sympathised with the Free Church, formed a separate synod, which assumed the name of the Synod of the Presbyterian Church of Canada, but which was usually called the Free Church. In 1861, when the ministers of the Synod of the (Free) Presbyterian Church had increased to one hundred and fifty-eight, besides five ministers without charge and nine probationers, a union was formed between it and the Synod of the United Presbyterian Church in Canada, the united body assuming the name of the Canada Presbyterian Church.



CHAPTER X.

MINISTERS OF THE UNITED ASSOCIATE SYNOD OF THE SECESSION CHURCH OF SCOTLAND IN CANADA, 1832-4.—NOTICES OF REV. MESSRS. ROBERTSON, PROUDFOOT, CHRISTIE, TAYLOR, MURRAY, THORNTON, SKINNER AND CASSIE FROM SCOTLAND; AND OF REV. MESSRS. MCKENZIE AND FRASER FROM NOVA SCOTIA.



IN the year 1820 the Associate or Burgher and the General Associate or Anti-burgher Synods of the Secession Church of Scotland were united, and assumed the name of the United Associate Synod of the Secession Church. After this union it was felt by the Secession Church that increased efforts should be made for propagating the Gospel. Accordingly, in 1829, a committee was appointed to prepare a scheme for permanent missionary operations to be submitted to the presbyteries. The committee deemed it expedient to confine its attention in the first place to home missions; but the subject of foreign missions was afterwards brought before the synod, and a resolution adopted to enter on some foreign field. There were diversities of opinion as to the field to be selected, but in the synod which met in 1832, it was decided to commence missionary operations in Canada and the adjoining Provinces of British America.

A few weeks after this meeting three brethren, in every respect well qualified for the work, offered their services as missionaries to Canada. These were the Rev. William Proudfoot, the Rev. William Robertson and the Rev. Thomas Christie. Mr. Proudfoot was educated in the University of

Edinburgh, and studied theology under Dr. Lawson, of Selkirk. He was licensed by the Presbytery of Edinburgh in 1812, and on the 11th August, 1813, was ordained to the charge of Pitrodie, in Perthshire, where he remained for seventeen years, and where, in addition to his pastoral duties, he conducted with success a classical and mathematical academy. Mr. Robertson studied theology under Professor Dick, of Glasgow, and on the 18th December, 1830, was ordained to the pastoral charge of the Bonnygate Secession congregation in Cupar of Fife. Mr. Christie studied theology under Professor Paxton, and was ordained, in 1817, to the pastoral charge of the Secession congregation of Holm, in Pomona, which is the largest of the Orkney Islands, where he remained till his acceptance of the mission to Canada. The offer of these brethren was accepted, and having received their appointment and instructions as missionaries they sailed for Canada in July, 1832.

Very soon after their arrival one of their number—Mr. Robertson—was, in the mysterious Providence of God, suddenly removed by death. He had preached a few Sabbaths in Montreal, and had organised a congregation, which was about to give him a call, when he fell a victim to cholera, which had reached the city, and was raging with great severity. His untimely death was much lamented, both by the Church at home and by the people in Montreal, who expected to enjoy his pastoral ministrations.

The two other missionaries travelled to Upper Canada. After an extensive tour through different parts of the Province, Mr. Proudfoot accepted the charge of a congregation in London, which he retained till his death. He died on the 10th January, 1851, in the sixty-third year of his age and the thirty-eighth of his ministry. During his residence in Canada he was not only a zealous missionary and faithful pastor but discharged with success other multifarious duties which were laid

REV. WILLIAM PROUDFOOT.

upon him. He was clerk of presbytery, clerk of synod and official correspondent with the Church in Scotland, and took a leading part in the union negotiations between the United Secession and Presbyterian Synods of Canada. When a theological college was established in 1844 in connection with the United Secession Synod, he was appointed professor, and taught classics and philosophy as well as theology, while at the same time he retained the pastoral charge of the congregation in London. In addition to all these labours he took an active and influential part in the public affairs of the Province, and particularly in the movements respecting King's College and the Clergy Reserves. His death was the result of organic disease of the heart, from which for ten weeks he endured great suffering, which he bore with Christian patience and resignation. His removal was felt by the Church to be a sore bereavement. He was a man of dignified appearance and independent character, an accomplished scholar, a profound theologian and an eloquent and impressive preacher, wise in counsel and energetic in action. One of his sons is Vice-Chancellor in the High Court of Justice of the Province of Ontario; another—the Rev. Dr. Proudfoot—succeeded him as pastor of the congregation in London, and is lecturer on homiletics and pastoral theology in Knox College, Toronto.

The state of Upper Canada as a field of missionary labour at the time when Mr. Proudfoot came to it is thus described by him in a letter written soon afterwards, in which he also describes his reception by the brethren of the United Synod of Upper Canada, and the field of their labours, and also the plan which he and Mr. Christie proposed to adopt. "In order (he says) to have a just idea of Canada as a field of missionary labour under the superintendence of the United Associate Synod [of Scotland] it is necessary to divide the country into the townships within the limits of the United Synod of Upper Canada, and those that are beyond them. The synod has

congregations at wide intervals from Cornwall, fifty miles below Prescott, to London, in the western territory, and from York [Toronto] to Lake Simcoe. The number of ministers is fifteen, but some of these have as many as six congregations under their charge. Indeed, I know of only two or three ministers who preach statedly on Sabbath in one place. Many of these congregations, which were once missionary stations, and perhaps are so still, have so grown in numbers and worldly circumstances as to be able to support each a minister at a moderate stipend. But the synod has not ministers to send to them ; and consequently there is reason to fear that some of these congregations will go over to those Churches that can afford them a regular ministry, if the synod receive not help from the United Associate Synod, or from Ireland, whence they have hitherto drawn their chief supply of preachers. Within the bounds of the synod there are very many townships where small congregations might be collected, which the ministers have never visited, and which they cannot visit. These might be formed into excellent stations for missionary labour.

“ As I found that the settling of my family near York would detain me, at least part of the winter, within the bounds of the synod, I did not think it brotherly, nor likely to do good in other respects, to go over the country without their concurrence. You are aware that the United Synod of Upper Canada holds the same faith, and observes the same forms of worship and discipline, as the Associate Synod. I was fortunate enough to arrive at Brockville on a day that there was a meeting of the presbytery. I stated to the members the object of my coming to the country. I was most cordially welcomed. All the members expressed joy that the United Secession Church had at length thought of Canada. They named several places where I might preach, and they told me that I might easily find more in traversing the country ; and,

further, they made me welcome, whether I should join their synod or not. On the 26th September the Presbytery of York met at Streetsville, in Toronto [township]. I thought it right to attend, the more especially as it was convenient for me to do so. I made the same communications as at Brockville, and received as hearty a welcome. Two of the members of the presbytery urged me very much to preach within their bounds, as they were no longer able to endure the fatigue of travelling to their numerous congregations, and they assured me they would be most happy if I could relieve them of part of their labours. In the neighbourhood of these congregations there are stations where there is room for as much labour as any man could undertake. From what I have seen of the country and of the religious parties in it, I think the synod could not do better than strengthen the hands of the United Synod of Upper Canada. They are a Church known over all the country. They have been very useful, and are respected. They have already organised the means of operating upon every part of the Province ; and not only so, but to act without them would be to fix upon them the stamp of the synod's disapprobation, which would be the more painful to them as they have hitherto made it their boast that they are of the same principles as the United Associate Synod ; and, moreover, it would be no easy matter to satisfy the people that they and we are the same in doctrine and discipline if we keep aloof from them.

“That part of the country that is without the limits of the United Synod is very extensive, and very destitute of preaching. There are places in which the people have not heard a sermon for a year. A very considerable proprietor told me that he had lived on his farm seven years, and there was not a sermon within many miles of him all that time. The evil is in part remedied now by Methodist preachers, who have spread themselves over all the Province, and who, owing to the efficiency of their mode of operation, have penetrated into

almost every township. It is in these out-field parts of the country that we propose to labour in the first instance, as far as health and the season will permit. I have had a good deal of conversation with Mr. Christie on the plan of our operations, and the following, it is likely, is the manner in which we will act. We shall in company visit those places where the people are most destitute of the Gospel. We shall mark out the country into circles of missionary exertion, according as we shall be encouraged by the inhabitants, taking in as wide a district as a preacher can conveniently go over in two or three weeks. We shall tell the people of the generous purposes of the United Associate Synod; and that, if they wish it, they may have supply of sermon from you. An account of the number and circumstances of these stations we shall transmit to you for the information of the committee and the synod. It is probable that, if God in His mercy spare us to carry these views into execution, we shall have a report to send by February."

Mr. Christie, in going westward through the Province of Upper Canada, preached at Gananoque, Kingston, Hamilton, and several other places, and then accepted the pastoral charge of the congregations of West Flamborough, Dumfries and Beverley, each twelve miles distant from the other two. In Flamborough a wooden church was soon erected, capable of containing two hundred sitters, and costing upwards of £200. In Dumfries also, where at first there were only twelve members, a church was erected at an expense of upwards of £250. In Beverley was a small Scotch colony of eighteen families, who had recently taken up their abode in the heart of the forest, and who had been for the most part connected in Scotland with the United Secession Church. Here for a time the congregation met in a barn or in a private house, but steps were taken to secure the erection of a place of worship. Flamborough was the headquarters of Mr. Christie's minis-

terial labours. He remained pastor of the congregation for thirty-eight years, and continued in the active discharge of his duties till within a few days of his death, which occurred on the 8th September, 1870, in the eighty-seventh year of his age. On Saturday, the 27th of August, he had written out a discourse for the following day, when he was seized with the sickness which within two weeks proved to be fatal. His mortal remains were carried to their last resting-place amidst a large concourse of mourning friends. The spot in which they were deposited was that on which stood the pulpit of the old church which, in the course of years, had been replaced on an adjoining site by another of statelier structure and more enduring materials. This venerable patriarch and faithful and devoted pastor was spared to witness the fruits of his abundant and self-denying labours in the growing prosperity of his own flock, and of several congregations around him, which he helped to establish, and his services to which are gratefully remembered.

In consequence of representations made by Messrs. Proudfoot and Christie soon after their arrival in Canada, the Mission Committee of the United Secession Church of Scotland made an earnest appeal to ministers and preachers to go to the help of these labourers in the colonial field, where help was greatly needed. "Many persons (say the committee) in the more thinly populated districts have not an opportunity of hearing a sermon preached for months or years together. In these circumstances it is evidently the duty of the synod to persevere, to the utmost extent of its means, in the good course which it has begun. But the synod can do nothing unless individuals come forward and offer themselves as labourers under its auspices. And when the harvest is so plenteous, shall the labourers be few? Thousands, year after year, leave our shores to settle in North American Colonies with a view to their worldly advantage. Shall none among

us be found willing to emigrate to the same quarter with a view to the advancement of the Redeemer's kingdom? We trust there is more zeal for God and for the salvation of souls in many connected with our Church." The appeal was not in vain; several responded to the call, among whom were the Rev. William Taylor, an ordained minister, Mr. George Murray, a probationer, and Mr. Robert Thornton, then a theological student, who were appointed as missionaries to Canada, where Messrs. Taylor and Murray arrived in June, 1833, and Mr. Thornton in the following month.

Mr. (afterwards Dr.) Taylor was born in the parish of Dennie in 1803. He took the usual preparatory course in school and college, and studied theology in the Divinity Hall, Glasgow, under Professor Dick. He was licensed to preach in 1827, and in 1831 was ordained pastor of one of the Secession congregations in Peebles. Having arrived in Montreal along with Mr. Murray, the two brethren succeeded in reorganising a congregation which had been for some time supplied with preaching by Mr. D. Shanks, a licentiate of the Secession Church, but which had been scattered since his removal. On the 15th July a congregational meeting was held, and a call given to Mr. Taylor, which he accepted. Without any formal induction, he entered at once on the charge of the congregation, of which he remained pastor till his death, which occurred on the 4th September, 1876. Within two years after his settlement a church was erected, which, to accommodate the increasing congregation, was enlarged in 1847, and replaced by the splendid edifice known as Erskine Church, which was erected in 1866. During his lengthened ministry of forty-three years in Montreal Dr. Taylor took an active part in promoting the social and religious welfare of the community. He was an ardent advocate of the cause of temperance, and was one of the founders and chief supporters of the French-Canadian Mission, which has largely contributed to the evangelisation of the

French Roman Catholics. He took a leading part in effecting the union between the United Presbyterian and the (Free) Presbyterian Church of Canada, and was elected the first moderator of the united body. He was spared, also, to assist in promoting the more general union of 1875. He was greatly esteemed and respected, not only by the congregation he served so long and so well, but throughout the whole Church, in which he was a pillar of strength.

Mr. Murray was a native of Glasgow, where he attended the University, and where he studied theology in the Divinity Hall under Professor Dick. One of his fellow-students was Mr. James George, afterwards minister of Scarborough and professor in Queen's College, Kingston. He was ordained in March, 1833, by the Presbytery of Glasgow. After Mr. Taylor's settlement in Montreal Mr. Murray came to Upper Canada, and accepted the charge of Blenheim and West Dumfries, in both of which places he organised congregations. He had also a station in Paris, on the Grand River, where he preached on the afternoon of every alternate Sabbath. Respecting the people among whom he laboured he thus writes: "These congregations consist chiefly of Scottish settlers; some of them have been long in the country, and have been as much as twenty years without a sermon. Others have emigrated lately. When I first visited Blenheim I found the Scotch people to be in the constant practice of attending such preachers as I have above alluded to, and fast losing caste. Some of them had passed through the States on their way to Canada, and remained there for some time, by which stay their ideas on religious matters were by no means improved. The Scotch people in Dumfries were at a great distance from any place of worship except that of the Arians. Many of them went to no place of worship at all; others went but seldom on account of the great distance; and I believe many of them, not being well grounded in the principles of religion, might

at length have followed the deceiver. In the midst of the Scotch population here, which is not very widely scattered, a place of worship has been erected, to which they are now accustomed to repair, as the Sabbath returns, and to join together in worshipping the God of their fathers. In each of these congregations there is a flourishing Sabbath school under the care of the session." Mr. Murray continued to labour with great fidelity and zeal in Blenheim and the adjoining townships till the 15th December, 1857, when his resignation of the charge was accepted by the Presbytery of Brant. He afterwards preached occasionally in various places, among others in Union Church, Galt, and his discourses, which were marked by much ability, were heard with great acceptance until his latest years. He died on the 26th April, 1869, in the seventieth year of his age and the thirty-seventh year of his ministry. Mr. Murray was distinguished as a profound theologian and an earnest and faithful minister of the Gospel.

Mr. Thornton was born in the parish of Calder in 1806. He was educated in the Universities of Edinburgh and St. Andrews, in the latter place under Dr. Thomas Chalmers. He studied theology under Professors Dick and Mitchell in Glasgow along with Mr. Alex. Kennedy, afterwards minister of Dunbarton, Canada. He was licensed and ordained by the Presbytery of Glasgow a few weeks before leaving for Canada. The following is an extract from the instructions of the Mission Committee communicated to him by Dr. Peddie: "It is their wish that you, like Mr. Taylor and Mr. Murray, preach at least two Sabbaths to the congregation in Montreal before proceeding finally up the country. Before settling in any particular congregation which may call you to be their minister you are to make a tour to the more destitute parts of the country, or to obtain such information from your brethren who have gone out before you as shall enable you to judge where you may most comfortably and

most usefully fix the scene of your future labours. It is understood that a town or populous village should have the preference, from the greater facilities it will afford you of operating upon a larger mass of the population. Wherever you settle your labours are not to be confined to the audience assembling in your stated place of worship, but you are to preach and exhort as often as possible at stations in the vicinity." "You are to co-operate as much as you can with ministers of evangelical sentiments in every good work, and particularly those belonging to the Secession Synod in Canada;* but a formal union with the latter is not to be entered into till you have written to the sub-committee and received their answer approving of the measure." Having come to Upper Canada he commenced his labours on the north shore of Lake Ontario, and towards the close of 1833 accepted a call to the congregation of Whitby; but beyond Whitby his ministrations were extended for fifty miles along the lake shore, and northwards so far as there were settlers in the country. In later years his labours were chiefly confined to Oshawa and its neighbourhood. Several congregations are now flourishing in the localities where he found at first but a few scattered families, whom he helped to organise into regular charges. He was active in promoting the interests of education and the cause of temperance, and was for a time an efficient agent of the Bible Society. He preached the opening sermon at the organisation of the Missionary Presbytery in 1834, and after the presbytery had become the Synod of the United Presbyterian Church he was the last moderator of that body before its union with the Synod of the (Free) Presbyterian Church of Canada. In 1859 the College of Princeton conferred on him the degree of doctor of divinity. After a lengthened, laborious and successful ministry of upwards of forty years he died at Oshawa on the 11th of February, 1875. When his funeral

*The United Synod of Upper Canada.

took place the places of business were closed, and his mortal remains were conveyed, amidst a numerous concourse of mourners, to their last resting-place in the Union Cemetery, where a monument, erected by his congregation, attests the high esteem in which he was held. One of his sons, the Rev. Robert H. Thornton, is now minister of a large Presbyterian congregation in London, England, having been previously minister of Knox Church, Montreal, and afterwards of Well Park congregation, Glasgow, Scotland.

In 1834 two additional missionaries—the Rev. James Skinner and the Rev. John Cassie—were sent to Canada by the United Secession Church of Scotland. Mr. Skinner was born at Dundee in 1800, and in 1824 entered college at St. Andrews, where he studied three sessions, and where he enjoyed the prelections of Dr. Chalmers on moral philosophy. He studied theology in the Divinity Hall, Glasgow, under Professors Dick and Mitchell. While a student he devoted himself expressly to foreign mission work; and although after he was licensed he had opportunities of being settled in his native land, he adhered to his purpose, and offered himself as a missionary to Canada. His offer was cordially accepted by the Mission Committee, and having been ordained by the Presbytery of Forfar on the 31st March, 1834, he sailed from Dundee in the following month. After a voyage in which a severe storm was encountered, during which he received serious bodily injuries, he arrived at Quebec, and then proceeded to Montreal, where he remained for a few weeks, preaching in the city and neighbourhood. He then pushed his way westward to the township of Southwold, on the shore of Lake Erie, in Upper Canada. Here and in the neighbouring township of Yarmouth he organised three congregations, of which he accepted the pastoral charge. At the end of six years he felt it to be his duty to remove to the township of London and occupy part of the field formerly under the care of Mr. Proudfoot. Here

he had the charge of two congregations—one at the English Settlement and the other at Bethel—but at the same time devoted a large portion of his time to missionary labours in the surrounding townships of Adelaide, Warwick, McGillivray, Lobo, Biddulph, Blanshard, Downie and Fullarton, preaching in private dwellings and rude school-houses, and not unfrequently enduring much hardness as a faithful servant of Christ. He retained the pastoral charge of English Settlement and Bethel till his death, which took place on the 17th October, 1865. His character was pre-eminently distinguished by goodness, gentleness, meekness and devotedness to his Master's service.*

Mr. Cassie was a native of Peterhead, Aberdeenshire. He was educated at the University of Aberdeen, and studied theology in the Divinity Hall of the Secession Church, Glasgow. He was ordained as a missionary to Canada on the 2nd September, 1834, by the Presbytery of Stewartfield. He came to the Upper Province by way of New York, and, having devoted a few months to missionary labours, he accepted a call to the congregation at Port Hope, to the charge of which he was inducted on the 12th March, 1835. With Port Hope was associated a station at Perrytown, where the Presbyterian settlers had nearly all come from the north of Ireland, and where he preached on the afternoon of each alternate Sabbath. He also preached once a fortnight in the township of Clarke. A few years after his settlement he thus describes the state of affairs in Port Hope and Perrytown: "The state of religious feeling within the bounds of my own congregation in the township of Hope is greatly changed to the better. In Perrytown, especially, the change is remarkable, and has attracted the notice of many who were formerly acquainted with the condition of that neighbourhood." "At the present time my congregation (including Perrytown) is about one hundred and

* See article in *Record* of January, 1866.

sixty souls, communicants ; the attendance in Port Hope from two hundred to two hundred and fifty ; in Perrytown from eighty to ninety, as near as I can reckon. We have at present four Sabbath schools in operation within the bounds of the congregation. We have two prayer meetings, one in Port Hope and the other in the country ; attendance variable and uncertain. The badness of the roads, distance of parties from one another, the long hours of labour—arising from the shortness of the seasons in putting in and taking out crop,—all combine to prevent a numerous and regular attendance.” Mr. Cassie remained in charge of the congregation in Port Hope till the beginning of 1861, when, in consequence of failing health, he tendered his resignation, which was accepted by the Presbytery of Durham. A minister was appointed to preach his pulpit vacant on the 16th June, the second Sabbath after the union between the United and Presbyterian Synods, at the consummation of which he was present. “On that day Mr. Cassie, in his ordinary health, preached at Perrytown and Oakhill. On the 18th he suffered from a pain which had for a length of time indicated disease of the heart. On the 19th, feeling better, he was in his garden about six o’clock in the morning, when, after speaking in his usual cheerful manner to a person passing to his work, he was seen to fall, and in a few minutes, without further consciousness and without a struggle, his spirit passed away.” Dr. Thornton, his life-long friend and neighbour, in preaching his funeral sermon, thus speaks of him: “There was with him a rare commingling of characteristics fitted to gain for him the respect and love of all classes; unswerving integrity and firmness of holy purpose ; diffidence and child-like humility, and a most genial and kindly disposition. Relying little upon and possessing little worldly wisdom, he had, nevertheless, with all his quietness of demeanour, a large amount of that Christian sagacity, prudence and shrewdness so essential to a minister’s steering his course safely and

lovingly amongst a multitude of diverse tempers, views and predilections." *

It was found by the missionaries from the Secession Church that in various parts of Canada there were numbers of Scottish Highlanders who were imperfectly acquainted with the English language, and for whose benefit it was deemed desirable to obtain Gaelic-speaking preachers. Preachers of this class had been trained in the Pictou Academy, Nova Scotia, under the superintendence of Dr. Thomas McCulloch, and some of these it was thought might be induced to come to the western Provinces. Application was therefore made to the synod in Scotland by the missionaries in Canada to authorise them to employ the Nova Scotian Gaelic-speaking licentiates. The result was that the Rev. William Fraser and the Rev. Alexander McKenzie, both of whom were natives of the county of Pictou, trained in the Pictou Academy and ordained before leaving Nova Scotia, came to labour in the Province of Upper Canada. On their arrival, however, it was found that the Highlanders, most of whom belonged to the Church of Scotland, preferred to remain in connection with that Church, which had recently sent a large number of missionaries to the Province, among whom were Gaelic-speaking preachers. But although not now specially needed for the Highland population, Messrs. McKenzie and Fraser remained to co-operate with the missionaries from the Secession Church, and found opportunities of utilizing their knowledge of Gaelic.

After labouring for upward of a year as a missionary, Mr. McKenzie was settled in 1835 as pastor of three congregations in the townships of Goderich, Stanley and Tuckersmith, on the shore of Lake Huron, where there was a considerable number of Presbyterians, some of whom were Highlanders. In regard to Stanley and Tuckersmith, Mr. McKenzie thus wrote soon after his settlement: "In Stanley all the Presbyterian party,

* *United Presbyterian Magazine*, August, 1861.

with the exception of two or three families, have become members of the congregation, and the majority of the settlers are willing to contribute to the support of our missionaries. In that settlement I find it necessary to preach in the Gaelic language, as the generality of the Highland people do not understand much of an English discourse. Tuckersmith presents a large and promising field of missionary labour. The greater number of the Presbyterians in that township express a willingness to connect themselves with our Church. The company* promise to give them a lot of land on which to build a church, and to every appearance a commodious house of worship will be erected there next year." At Goderich the membership of the congregation, under Mr. McKenzie's faithful ministry, grew in four years from sixteen to fifty-nine. In the two other congregations his ministry was equally successful; the membership increased between 1835 and 1839 from sixteen to thirty-nine in Stanley, and from thirteen to fifty-six in Tuckersmith. In these townships and also in McKillop he afterwards laboured till the 6th April, 1853, when his resignation was accepted by the Presbytery of London. He died at Goderich in September, 1858. For several years he was an invalid, and bore his sufferings with exemplary patience and cheerfulness. Mr. McKenzie was associated with Mr. Proudfoot in the Divinity Hall, London, giving instruction to the students in Hebrew.

Like Mr. McKenzie, Mr. Fraser devoted upwards of a year to missionary labours in the north-western parts of Upper Canada, and then accepted a fixed charge. On the 9th of August, 1835, he was inducted to the pastoral charge of a congregation in West Gwillimbury, with which were associated two other congregations in the townships of Tecumseh and Essa. Besides these places he occasionally preached in the townships of Innisfil and King. In the three congregations

* The Canada Land Company.

of West Gwillimbury, Tecumseh and Essa the number of members did not exceed twenty-six at the time of his settlement, but in the course of four years it increased to ninety-three. He had serious difficulties to encounter, arising from the badness of the roads, from the great distances from each other of the people and places of worship, from the opposition of interested parties, and especially from the ignorance of many of whom better things might have been expected, but who needed to be taught the first principles of the oracles of God. "Yet (said he) I have good hopes, through the blessing of God, of planting a church in this region, but it will be some time before the fruit be very rich or abundant." His hopes were more than realised. Not only did his own congregation grow and prosper, but others were organised and prospered in the course of his ministry in West Gwillimbury and Essa, of which he retained the pastoral charge till the 1st of June, 1879, when, after lengthened, faithful and effective service, he retired from the active duties of the ministry. He now resides in the town of Barrie, near the scene of his former labours, and, as occasion offers, continues to preach the Gospel of Christ with great acceptance. He is the sole survivor of the ministers who organised the Missionary Presbytery of the Secession Church in 1834. In 1851 Mr. Fraser succeeded Mr. Proudfoot as clerk of the United Presbyterian Synod, and has ever since discharged with singular ability and accuracy the duties of clerk or joint clerk of the synods and assemblies of the United Presbyterian Church, the Canada Presbyterian Church and the Presbyterian Church in Canada. In 1876 the degree of doctor of divinity was conferred on him by the University of Queen's College, Kingston. Two of his sons, the Rev. J. B. Fraser, M.D., and the Rev. R. Douglas Fraser, are ministers of the Presbyterian Church in Canada; Dr. J. B. Fraser was for three years medical missionary in Formosa, China, from which he returned with his children on the death of his wife.

CHAPTER XI.

ORGANISATION OF THE MISSIONARY PRESBYTERY OF THE CANADAS IN CONNECTION WITH THE UNITED ASSOCIATE SYNOD OF THE SECESSION CHURCH IN SCOTLAND, DECEMBER, 1834. — ROLL OF PRESBYTERY. — APPLICATION OF REV. MR. JENKINS AND HIS CONGREGATION TO BE RECEIVED BY THE PRESBYTERY. — MESSRS. PROUDFOOT AND CHRISTIE APPOINTED DEPUTIES TO VISIT THE CHURCHES AND STATIONS UNDER THE INSPECTION OF THE PRESBYTERY. — REPORT OF THEIR VISITS CONTAINED IN A LETTER TO THE SECRETARY OF THE COMMITTEE ON FOREIGN MISSIONS OF THE SECESSION CHURCH IN SCOTLAND. — STATISTICS.



IN the winter of 1833 the missionaries of the United Associate Secession Church who had come to Upper Canada met for consultation at the residence of Mr. Christie in Flamborough. Among other matters they conferred on the expediency of organising a presbytery distinct from the existing organisations in the country. The ministers of the United Synod of Upper Canada, as well as of the Synod of the Church of Scotland, had applied for and obtained Government grants for their support, acting in this matter in conformity with the principles and practice of the Established and Secession Churches in former times. But at this time the United Associate Secession Church had practically adopted what was called the "voluntary" principle, regarding it as at once unscriptural and inexpedient to receive aid from the State for the support of the Gospel ministry. Holding the voluntary principle the brethren who met in Flamborough felt that they

could not consistently unite with either of the Canadian synods, and therefore applied to the Secession Synod in Scotland for leave to form themselves into a separate presbytery. Leave was granted by the synod, and a presbytery was organised on the 25th December, 1834, in the city of Toronto. The following are the minutes of its proceedings on the first day of meeting, copied from the original record :—

“TORONTO, Thursday, 25th December, 1834.

“The missionaries of the United Associate Synod of Scotland in Canada met in the Presbyterian Church, Hospital Street, after sermon from Proverbs xx. 4, by the Rev. Robert Thornton.

“Mr. Proudfoot read an Act of the United Associate Synod, dated Thursday, May 1st, p.m., 1834, of the following tenor:—

“‘The missionaries from this synod in Canada are hereby erected into a presbytery under the name and designation of the *Missionary Presbytery of the Canadas in connection with the United Associate Synod of the Secession Church in Scotland.*’

“It was moved, seconded and agreed to *nem. con.* that the Rev. Thomas Christie be moderator, which appointment he accepted, and took the chair accordingly.

“The Missionary Presbytery of the Canadas was then constituted by the moderator.

“It was moved, seconded and agreed to *nem. con.* that the Rev. William Proudfoot be clerk of the presbytery.

“It was agreed to that the roll of the presbytery be as follows :—William Proudfoot, Thomas Christie, William Taylor, George Murray, Robert Thornton, James Skinner, John Cassie, William Fraser, Alexander McKenzie: all of whom were present with the exception of Mr. William Taylor and Mr. William Fraser.

“Before proceeding to business the presbytery unanimously agreed to spend the evening of the day in devotional exer-

cises; that the moderator begin constituting the presbytery, and that he be followed by Mr. John Cassie and Mr. Alexander McKenzie.

"Adjourned to meet at five o'clock p.m. Concluded with prayer.

"WILLIAM PROUDFOOT,
"Presbytery Clerk.

"SECOND SEDERUNT.

"THURSDAY, 25th December, 1834.
"5 o'clock.

"The Missionary Presbytery of the Canadas met, and was constituted by the moderator.

"Sederunt as formerly. Read the minutes of last meeting.

"The remainder of the sederunt was spent in devotional exercises, prayer being offered by the moderator, Mr. Cassie and Mr. McKenzie, with singing in the intervals.

"Agreed to meet to-morrow morning at ten o'clock as a committee to arrange the business of the presbytery, and to meet at eleven o'clock for the despatch of business.

"Closed with prayer."

On Friday, the 26th, the presbytery met, the same members being present with the addition of Rev. William Fraser. The presbytery met also on Saturday, the 27th. During these two days much important business was transacted, some items of which were the following:—

The Rev. Mr. Jenkins, of Richmond Hill, being present, stated that it was his earnest wish and that of the congregations under his care to be received into this presbytery, and that he was glad of an opportunity of connecting himself with a Church whose doctrine and discipline he believed most agreeable to the Word of God. He expressed also a wish, which was acceded to, that the presbytery should appoint some of its members to visit his congregations along with him to examine into their order and learn their wishes, so

that all parties might be prepared for uniting by next meeting of presbytery.*

The presbytery resolved that for the future, in the settling of ministers, they should "be admitted or ordained agreeably to the form practised in the United Associate Synod, it being the opinion of the presbytery that the right of individuals sent out as missionaries to receive and accept calls to the pastoral office, and which was indispensable before the erection of the presbytery, has ceased now that the missionaries of Canada have been constituted a presbytery."

It was also proposed, and after full consideration resolved, "That in order the more fully to promote the great objects of the mission two members of presbytery shall be deputed to visit all the churches and stations under the inspection of the presbytery, to examine into their state, to give such advice as may be found needful, and to encourage and comfort and strengthen them." The deputies appointed were Messrs. Proudfoot and Christie, who were instructed to "proceed on their mission with all convenient speed."

No time was lost, nor was any labour spared by these brethren in discharging the duty thus imposed upon them. The results of these investigations are contained in a letter addressed by them to the secretary of the committee on foreign missions of the synod in Scotland. So valuable is the information contained in this letter that we give the greater part of it.†

"LONDON, UPPER CANADA, 8th March, 1835.

"REV. DEAR SIR,—From a copy of the minutes of the Missionary Presbytery of the Canadas, which were sent off about the middle of January, and which, it is hoped, have

* Mr. Jenkins and his congregation were received into the fellowship of the Secession Church at a meeting of the presbytery, 18th October, 1837.

† The letter is given at length in the United Secession Magazine (Scotland) of July, 1835.

duly arrived, you would learn that we were appointed by the presbytery to visit all the churches and preaching stations which have been formed in this country to examine into their state, and to assist them by our advice in regard to some difficulties which are incident to the beginning of such a work as we are engaged in in a new country. We were enjoined to report to the presbytery at their first meeting, and also to send as soon as possible a copy of our report to the committee. We commenced our tour on the 19th January and completed it on Saturday, having travelled through the best part of Upper Canada seven hundred miles, partly in sleighs, partly in waggons and sometimes, when neither were to be had, on foot. During the whole time we were from home the hand of God was upon us and our families for good. *Some* of the churches have made collections to defray our expenses, and it is believed that when *all* shall have collected our outlay will be replaced. The following is an account of the actual state of all the churches and stations belonging to the presbytery, and is the report which we purpose to give in at their first meeting.

“London.”—In the townships of London and Westminster there are three churches regularly organised and three preaching stations. Each of these churches has a session and a committee of management. The members in full communion are upwards of two hundred and fifty. As many families have come within their bounds since last sacrament it is believed that at next communion the list of members will be considerably augmented. The preaching stations are chiefly for the benefit of the females and elderly persons of the congregations who live at a distance from the place of public worship; at all these stations the audiences are as numerous as could be expected from the state of the population. In the village of London a church has been begun (not yet finished) on which have been expended \$423; \$700 more will be needed to com-

plete it. At the Proof-Line a church has been contracted for; it will be ready in June. The money necessary to finish it is almost all in the hands of the treasurer of the congregation. The congregation of the English Settlement worship in a log school-house which is much too small; a new church will be needed soon. The churches which are being built are all to be deeded to 'the Presbyterian Church, under the superintendence of and in connection with the Missionary Presbytery of the Canadas.' These churches have begun to do something in order to support their minister, but in the absence of some of the treasurers it was impossible to ascertain the exact amount—a detailed account will be rendered as soon as possible. In conversing about the state of the congregation in London it was the opinion of all present that considerable good has been done by it—that many who formerly were careless have become regular worshippers of God on Sabbaths, and that there is evidently an improvement upon the village. In these churches there are three meetings for social worship on those Sabbaths when they have no sermon. All are living in peace: there have been three cases requiring the cognisance of the session—one for violating the third commandment, one for the seventh and one for the eighth. It appeared to be the opinion of all that the amount of good done would be very greatly increased in London were it possible to have service every Sabbath. The village contains a population of 1,100. Of these more than the half are not connected with any church. The village is, therefore, more strictly missionary ground than any part of the township. With the present supply of ministerial labour it is not only not likely that any great amount of good can be done, but it is even probable that ere long the Kirk or some other denomination may feel inclined to step in; and there is no doubt that whoever may come and keep an open door every Sabbath will find a numerous audience, and may render the success of our cause

very doubtful. It is the opinion of the people themselves, and it is our opinion, that two ministers are needed in this township. One to take the Proof-Line and the English Settlement, together with one of the preaching stations; the other to take London and Westminster and the two remaining preaching stations. Were this done, more could be raised to support two ministers than can at present be raised to support one. At present these churches require an amount of labour beyond what any man can perform well, consequently it must be done superficially. Besides, little can be done in the way of teaching the young. All is done that can well be accomplished, but it is far from satisfying the minister himself. There is no doubt the people would like more, but they do not ask it because they see more cannot be done.

“Stanley and Tuckersmith.—In these townships are a considerable number of persons who are Presbyterians, most of whom were of the Secession in Scotland or Nova Scotia. Some time before we visited them they had sent round a subscription of the following tenor: ‘We, the undersigned, inhabitants of the townships of Stanley and Tuckersmith, on the London Road, Huron Tract, being desirous of having a preacher of the Gospel from the Secession Church of Scotland settled amongst us, hereby agree and bind ourselves to contribute to his support to the best of our ability.’ This paper was in the course of signature; it had on it twenty-one names, all males, and most of them heads of families. We advised them to get the names of the remaining settlers. As it is believed that the Canada Company might give a lot of land for a meeting-house, a manse and glebe, we advised them to petition the company to that effect—to send it to Toronto, and we offered to present it. One of them told us that the settlers in that quarter are a praying people. There is only one family amongst them in which family worship is not observed, and it is not observed in that case because the husband cannot

officiate in English, and his wife does not understand Gaelic: both of them are believed to be pious. The townships where these are settled are amongst the very best in the Huron Tract, and they are being fast filled up. A very considerable accession is expected next summer of Seceders from Nova Scotia. We think it of great importance that these persons should be formed into a congregation as soon as possible. Were the ground occupied new settlers would, as a matter of course, attend the ordinances already established in the place, which would both prevent that demoralisation which usually takes place amongst the first settlers in the bush, and would prevent any other denomination from disturbing them. Besides, a church at this place would be a connecting link between London and Goderich, affording a supply (though for a time scanty) to the settlers along the road. We gave them encouragement to expect that something would be done for them, and in the meantime recommended to them to meet together for social worship on Sabbaths, to be steadfast and to continue in prayer to God that He would send them a dispensation of the Gospel of peace.

“*Goderich*.—Goderich is three times as large as when we visited it in 1833. An Episcopal minister, sent out from England, arrived while we were in the village. There are some Methodists, and a few Catholics, chiefly French, but there is no minister of either of these denominations. The place is very destitute of religious advantages, and according to report the population is careless and dissipated. In 1833 we erected Goderich into a preaching station, but as we had no preachers to send, and as it is at such a distance from any of our ministers, we have not been able till of late to send to them any supply. We were therefore glad when we heard that Mr. Horne had settled in the neighbourhood, not doubting that he would build up our cause there. So soon as we knew that he had left the place we sent Messrs. Fraser and McKenzie, each two

Sabbaths, whose services were very highly respected. We gathered the people together, got the blanks which had taken place in the committee filled up, and added some more names to it, making it in all fifteen. The only place which can be had for public worship on Sabbaths is the school-house, a very comfortable place, and that can be had only the half of each Sabbath, the Episcopalians having it the other half. Our people, therefore, resolved to build a house for themselves. The necessary steps were taken to raise money. After our former visit to Goderich we applied to the Canada Company for ground to build upon. They gave us two town lots, and promised \$100 to help to build the church. These town lots are regularly entered in the books of the company as given to the Church in connection with and under the superintendence of the United Associate Synod of the Secession Church of Scotland. We were very much pleased with the people and the place. Our opinion is that Goderich will require a minister for itself, to preach every Sabbath and to teach a Sabbath school. We promised to send either Mr. McKenzie or Mr. Fraser as soon as our mission shall be completed. It is impossible to say what will be the effect of our stationing a minister in Goderich. He will have many difficulties to contend with, difficulties which he will not feel till he begins to form a church. All that we dare say of it is that it is very destitute, and that there is an opening for doing good. It is to be hoped that God will answer our prayers in blessing His own ordinances when they shall be established here. The township of Colborne, separated from Goderich by the River Maitland, contains many Scotch families. They have never had a preacher of any kind among them except Mr. Horne. It will be the duty of the minister at Goderich to preach occasionally to them. Many of them are near enough to Goderich to attend there. We saw very few of them, because the weather was so unfavourable that they could not come

to us nor we go to them. All that we know is therefore from hearsay.

"Ross.—Ross is the name which Mr. Galt gave to the residence of Mr. Van Egmond: it is eighteen miles from Goderich, on the road to Guelph. Around Ross there are forty-seven families of Presbyterians, mostly Scotch, a few of them Irish. We visited a number of them at their houses, and collected them all for sermon at Mr. Van Egmond's. Mr. Van Egmond's two sons mounted each a double horse sleigh to bring the females to meeting and to take them home after sermon. He is a Dutchman, a Presbyterian, very earnest for religious ordinances. He is the chief man in the settlement, and is very highly, and we think deservedly, respected. The people here are in want of a minister and a schoolmaster. They cannot afford to support both, but if they could get one to preach and to teach they could support him without any foreign help. We are satisfied that they give a just account of their case, but we could not give any encouragement to them to expect such. We promised them, in the meantime, supply of sermon occasionally, and we think it may be furnished in the following way: The person who is stationed at Goderich may preach at Mr. Van Egmond's every third Sabbath in the morning, and in the afternoon on the London Road, in Stanley, distant only five miles. Thus these three places may receive some supply till we have more means at our disposal. The people themselves were satisfied with this in the meantime. They have drawn up and got signed a petition to the Canada Company for a lot of land which has been expressly reserved for glebe land—there is little doubt of their getting it. When obtained it is to be deeded to the presbytery. We exhorted them for the present to meet together on Sabbath days for devotional exercises, which they very willingly consented to do. The people here are well acquainted with the nature of our mission; many of them con-

tributed to it before they left Scotland, and they are altogether unwilling to be dependent upon the fund.

"*Guelph*.—For forty miles after leaving Van Egmond's the soil seems poor and swampy, consequently there are very few settlers. For twenty-four miles more the country is well settled, chiefly by Dutch people, who have noble farms. These have no regular administration of the Gospel—they are mostly Dunkers; there are many of the Aumish amongst them, a wild, enthusiastic sect, who are reported to be very deficient in all that constitutes religion. Eight miles more brings us to Guelph, a thriving village, finely situated on the banks of the Speed, one of the tributaries to the Grand River. In Guelph there is an Episcopal, a Catholic and Presbyterian (Kirk) Church—all of these are very thinly attended. There are a few persons who have felt it to be their duty to leave the Kirk on account of indiscriminate admission to the privileges of the church and other things, who would exert themselves to the utmost of their ability to support a minister of the Secession. They have engaged an *English Independent*, a member of the first Presbytery of New York, for six months, and three of them have become surety for £50 as stipend for that time. It is their opinion that if a minister were sent by our presbytery to Guelph a good congregation would soon be raised; and if the Presbyterians in the lower part of Eramosa and Puslinch were placed under one minister they would be able to support him without foreign aid. After having examined all about Guelph that appeared to bear upon the objects of our mission we proceeded to Puslinch, where there are about twenty-five families who may be depended upon. Those of them whom we saw were from the Secession in Scotland. As they all seemed very anxious to obtain sermon from our presbytery we advised them to draw up a letter to Mr. Christie requesting him to preach to them occasionally. From the signatures to said letter some estimate of the public feeling

may be formed; and when Mr. Christie shall go amongst them he will be able to judge what prospects there are there of good-doing. If we had preachers to dispose of we would at once think it our duty to occupy the ground, the more so as both Guelph and Puslinch and Eramosa are in a very destitute condition. The Paisley block, respecting which we had been enjoined by the presbytery to gather information, contains only three families who are in any way desirous of sermon from the presbytery. Were Guelph and Puslinch occupied there would be a chain of churches all the way from Goderich to Dundas in those places which are already settled, and from these might spring up other churches as the road became lined with settlers. In this way there would be laid the foundation of a system, the advantages of which would gradually unfold themselves in easily and amply meeting the growing wants of the country. And who that looks at the United States, where the population far outgrew the religious education and sunk into such a condition as rendered necessary, it is said, the adoption of means intended to bring them back, not by the slow process of careful instruction but in masses—who that looks at this can help wishing that a different plan were acted upon with regard to Canada? We exhorted the people of Puslinch to meet amongst themselves on Sabbath days until we could devise some means of giving them sermon. To this they very readily consented.

“West Flamborough.”—The church at West Flamborough has been regularly formed, and is one of those which are under the pastoral inspection of Mr. Christie. The original number was nineteen, and eleven have since been added. There are many in the bounds who have certificates of church membership, but who have not yet delivered them, intending to do so at next communion. Last year six families of Seceders settled in Ancaster, who mean to connect themselves with this church, so that at next sacrament the number will be very consider-

ably above sixty. It is not known that any family neglects family worship. There has been no known instance of immorality since the congregation was formed. All are living in peace and harmony. The attendance upon public worship is very regular. Sermon is given on every third Sabbath. There were no fellowship meetings in this church. We obtained their consent to commence two, and made all arrangements necessary for making a beginning on Sabbath first. The congregation has put up a very handsome frame meeting-house, forty feet by thirty-two; it is all seated, and is very nearly finished. The expenses have been all paid with the exception of a small sum which is to remain as debt upon the property for a few years. The house and the lot upon which it stands are regularly secured by deed to the church in connection with the presbytery. It was the opinion of all that very much success cannot be expected while service is only once in three weeks; that this is not sufficient for gathering in those that are without and for edifying the church. They believed that if they had more frequent service they would be able to do a great deal more for supporting a minister. As yet they have collected only \$90 for that object. Their opinion is that if a minister were stationed between Flamborough and Dundas his support might be provided for without any foreign assistance. We were persuaded that they had taken a just view of their case, and we promised to represent it to the presbytery, at the same time recommended to them to make good use of what they have, explaining to them that a wish on their part to have service more frequently must be accompanied with a demonstration of their liberality, as it was not to be supposed that the synod could do much more than they have done.

"Dundas.—A petition from sixteen persons in Dundas was previously to the meeting of presbytery presented to Mr. Christie, entreating him to come and preach to them. Mr. Christie has made arrangements for preaching to them every

third Sabbath, viz., on the afternoon of that Sabbath on which he officiates at West Flamboro'. There are upwards of twelve persons in the neighbouring village of Hamilton who belonged to the Secession when in Scotland, and who are desirous of attending sermon at Dundas till they see what can be done for their own village. Few of these persons were known to one another till we sought them out, and they expressed their surprise that there were so many. Hamilton, situated at the head of Lake Ontario, is a very thriving place; its population is upwards of 2,500. There is ample room for a minister of the Secession there, but we conceive that it would hardly be prudent to waste the funds of the synod in attempting it, especially as there are many places more destitute. With a little nursing, however, it may ere long apply for regular supply, and may pay for it.

"Dumfries.—The church in this township is under the pastoral care of Mr. Christie, and receives sermon once in three Sabbaths. The original number was twelve; there have been as many added since. A good number who have come within the bounds since the church was formed have signified their intention of joining the fellowship of the church at next communion. The attendance on Sabbath ranges between seventy and one hundred. Two elders have been ordained. Family worship, as far as is known to the ministers and elders, is observed in all the families belonging to the church—all living in peace—no case has yet occurred requiring sessional cognisance. They have built a very handsome frame meeting-house, forty feet by thirty-two. Before they began to build the property was secured to the presbytery by deed. They agreed in May last to raise £30 as a stipend, but as they have had to build a meeting-house they have not been able to fulfil their wishes in this respect. We explained to them the necessity of getting their house finished and their seats let as speedily as possible, and informed them that in the event of

Flamборо' and Dundas getting a minister they would receive a larger share, and would consequently be required to contribute a larger proportion. We recommended the establishment of meetings for devotional exercises on those Sabbaths on which they are vacant, and made arrangements for having them begun on next Sabbath, to all which they unanimously and very cheerfully agreed. This church is situated in a populous district, and gives good hopes of being a large one in a short time.

*"Little Scotland (in Beverly).—*This is a flourishing settlement of Scotch people, cut out of the heart of the bush like an oasis in the desert. When the church was formed there it consisted of eighteen persons. It is believed that double the number have signified their intention of becoming members at the next sacrament, at which time, with the addition of these and others who have certificates not yet presented, the number will be at least fifty. The average attendance is upwards of sixty. When they can get a house large enough the audience is as high as one hundred. There are two elders regularly ordained. It is believed that family worship is general. As the elders had not made particular enquiries they could not say that it is universal. They did not know of any instance in which it is not observed. There has occurred no case requiring the cognisance of the session. There is a fellowship meeting on those Sabbaths in which they have no sermon. The members are all living in peace. The congregation have had several meetings about building a meeting-house. They have got an acre gratis, have resolved to build a house of logs, thirty feet by twenty-six, for defraying the expenses of which they have subscribed \$85, which will nearly suffice, as most of the work will be done by the people themselves. They have as yet done nothing towards raising a stipend for the ministers. They are perfectly sensible of their duty, and seem willing to discharge it, but they are just in that state in which

settlers experience the greatest embarrassments. This congregation receives sermon every third Sabbath, and from the interest taken in public ordinances, and the consistent behaviour of members and others, it is believed that the blessing of God has rested upon the means of grace.

"Markham and Vaughan.—Mr. Jenkins has in Vaughan a church and a preaching station, and in Markham two preaching stations. We spent three days with him and his people in order to ascertain their general character, and to judge from our own observation whether it would be safe and prudent for us to receive them into our presbytery. The amount of our experience is that all the churches under Mr. Jenkins are in a languid state, owing, in part, to the scantiness and desultory nature of the supply he can give them. Two of his churches and one of his stations have already gone over to the Kirk, and unless something more is done than he can do the probability is that some more will follow their example. The church stands on high Secessional ground. Our testimonies and summaries have been in extensive circulation, and are universally approved of. Our opinion respecting them being received into our presbytery is that the presbytery ought not to be in any haste. If we had a preacher to send into that quarter some of these stations might become in a short time respectable churches; and while Mr. Jenkins' labours would be diminished his support would be more abundant.

"Hope.—In this township (seventy miles east of Toronto) there is a church regularly organised at Port Hope, a beautiful and thriving village on the shore of Ontario, and a preaching station at Perrytown, nine miles back from the lake. The church at Port Hope once belonged to the United Synod of Upper Canada, but joined us about the time that Mr. Thornton came to Whitby. When he dispensed the sacrament to them last year there were sixty who sat down at the Lord's table. Since then a considerable number have come within the bounds

who have expressed their intention of joining the church. The audience is from one hundred to one hundred and fifty, and is increasing. There are no fellowship meetings, but they have agreed immediately to commence two. Family worship believed to be by no means general. The elders were particularly exhorted to attend to the state of family religion in the congregation, which they very cheerfully promised to do. The congregation are living in peace. There have not occurred any immoralities amongst the members since their connection with us. The congregation has a very neat meeting-house, capable of containing upwards of three hundred, but it is not yet seated; they have hitherto had only benches. We found them willing to proceed immediately to take the necessary measures for finishing the house. They resolved to have it seated forthwith: they appointed a committee to draw out specifications and take in estimates, and to raise money by subscription. The congregation have given a unanimous call to Mr. Cassie, and seem exceedingly pleased with him. In arranging supply of sermon there occurred no little difficulty. The people in Port Hope insisted that they should have sermon once every Sabbath day at eleven o'clock a.m., and they maintained that they could not expect to succeed well if this were not given to them. The people of Perrytown insisted on having the same proportion as Port Hope, as they are as numerous and will bear the half of the expense. After weighing all arguments and judging from localities we got them to settle it in this manner: that sermon shall be at Port Hope every Sabbath in the forenoon, that sermon shall be at Perrytown every second Sabbath in the afternoon, and that on the remaining afternoon there may, when practicable, be sermon in the township of Clarke, where it is believed there is a considerable number of families who are Presbyterians, and were mostly connected with the Secession in Ireland. The people in Perrytown and those in Clarke have not yet

been formed into churches, but it will be necessary to do this ere long. Recommended to the people in Perrytown and Clarke to hold meetings on their vacant Sabbaths for social worship. Mr. Cassie will have abundance of labour—his sphere is a very promising one.

“Whitby.—Having been appointed to meet as a committee of presbytery along with Mr. Thornton we sustained Mr. Cassie’s call from Port Hope, and appointed Mr. Thornton to induct him on the 12th March in the usual manner. The church at Whitby consisted at its formation of sixty-one members; thirty-eight have been added since June. Of these thirty-eight, thirty-two are lately out from Scotland, and were members there; the remaining six are new members. The Lord’s Supper has been dispensed once, and is to be dispensed a second time on the 1st March. There are two elders; three more have been elected but are not yet ordained. Nothing very definite could be said about family worship. A belief was expressed that it is general. Attendance ranges from eighty to a hundred and fifty. The preaching of the Gospel seems to be productive of good, the Sabbath well kept, and the members living in peace. There is a fellowship meeting on vacant Sabbaths of the kind recommended by the presbytery. The congregation here have collected £25 currency as stipend. They have purchased nineteen acres of land as a site for a meeting-house, a burying-ground, a manse and garden, for £125; of this £50 have already been paid. They have resolved to build a brick meeting-house, fifty feet by thirty-six, and have begun to take up subscriptions for it. Mr. Thornton has a preaching station in the back of the township, called the Back Station. Of the ninety-nine members reported as belonging to Whitby thirty-six reside in the Back Station. The average attendance is from sixty to eighty. Of the families belonging to this station thirteen have come in since January, 1834. Service is every fourth Sabbath. They unani-

mously agreed to hold a fellowship meeting as recommended by the presbytery, to commence on the second Sabbath of March. They had previously resolved to meet for the purpose of catechising the children. They have built a log meeting-house, twenty-six feet by thirty-two; it will very soon be finished. Mr. Thornton has a station in Pickering. The people there have been formed into a church. The number congregated was thirteen, but as the examination was public there were some who preferred to talk with Mr. Thornton in private, and who therefore did not attend. The number, when these shall have been added, will be about thirty. Sermon every fourth Sabbath. The people could pay two dollars for every Sabbath, and were preachers officiating amongst them as in Scotland they believe they could with great ease double this in less than a twelvemonth. There are many stations in this quarter where the Gospel is very much needed. The churches that have already been formed are on the front of the township, but the back settlers are becoming numerous, and in a short time will be the most wealthy. The front lots were originally taken up as being upon the public road; the back lots are taken because of the goodness of the soil. These back settlers are at present very willing to come to the front, but ere long they will not be content with this. These secondary stations will cramp the churches not a little; at present they are apparently a source of strength, but it is only apparently. They will for awhile lead to a subdividing of a minister's labour, which will keep back all the places under his inspection. The only way of meeting the case of these stations is to send preachers amongst them. There is no doubt that with a constant supply of sermon they could support preachers without being in any way dependent upon the fund.

"Burford and Blenheim.—Mr. Murray has a church in these townships. The original number was eighteen; thirty-six

have been added since, making in all fifty-four: there are five elders. Service is on the forenoon of every second Sabbath. Family worship is observed in most cases, but those present could not speak for all; average attendance from sixty to seventy. Believed that a desire to hear the Gospel, and to obtain an interest in it, are on the increase both amongst members and hearers. The Sabbath is well observed. There are two fellowship meetings. Have done nothing as yet to get a place for public worship, or to raise a stipend for the minister. The reason is that most of the members are new settlers, and consequently very poor.

Paris on the Grand River.—Mr. Murray usually preaches at Paris on the afternoon of the same day that he officiates at Burford. There is a good field here for missionary labour, but the people have no house to meet in, consequently little has been done. They have begun to raise money by subscription for a meeting-house, but owing to a variety of causes little has been done. As a few of Mr. Murray's congregation live on the London Road he preaches to them occasionally, on which occasions some good has been done amongst them. The members here hold fellowship meeting on vacant Sabbaths, which is well attended.

West Dumfries.—Mr. Murray has a church in this quarter."

Yarmouth and Southwold.—Mr. Skinner has lately gone to take superintendence of the two churches in these townships. He could not visit them without a great sacrifice of time, as they lie off one route. Mr. Proudfoot will proceed there the week after next and assist in putting them in order."

"Connected with the presbytery are thirteen churches regularly formed and fourteen preaching stations. Of these stations eight will in all probability be regularly organised during the summer. Wherever we went we were exceedingly well received, and were delighted to find a good spirit with regard to the Gospel everywhere prevailing. We have

every reason to believe that our mission by the presbytery has been productive of good. The prayer meeting recommended by the presbytery is conducted in the following way: The people meet on Sabbaths at the usual hour for public worship: they sing and pray; then read a chapter; then a good sermon from such books as they have; then the children are catechised; then they conclude by praise and prayer. The whole service is conducted by the elders. There are no questions discussed. The service is intended to be of a devotional cast. We have never felt the least difficulty in persuading the people to adopt them. Wherever they have been tried they have worked well.

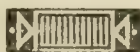
“In the above list of churches we have not included West Gwillimbury, on the south-west of Lake Simcoe. The church there belonged to the United Synod of Upper Canada, and had a minister settled amongst them, who has been for more than a year and a half afflicted with pulmonary consumption. He never preached to them after his ordination. He is still living, but in an exceedingly helpless state.” “The congregation intends to join our presbytery at the first meeting. The Synod of Canada had no preachers, and during the whole time of Mr. Howey’s illness they gave them no supply. We have sent Mr. Fraser to preach to them in the meantime with Mr. Howey’s approbation. There is every prospect of the congregation doing well.

“In the course of our mission a number of circumstances repeatedly came before us which made us much better acquainted with the synod’s missions to Canada than we had been before. These were the subjects of many and very serious conversations between us.

(Signed) “WILLIAM PROUDFOOT,
 “THOMAS CHRISTIE.”

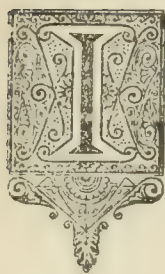
The Missionary Presbytery of the Canadas, organised in 1834, increased in numbers till 1843, when it was subdivided

into the three Presbyteries of London, Flamborough and Toronto, and became a synod, which assumed the name of the Missionary Synod of Canada in connection with the United Associate Secession Church in Scotland. The number of ministers in the synod was eighteen. In 1844 the Missionary Presbytery of Canada East, on the roll of which were two ministers, was added to the synod. In 1847, the year in which the Secession and Relief Synods of Scotland were united, the Missionary Synod of Canada assumed the name of the Synod of the United Presbyterian Church in Canada. This name it retained till 1861, when a union was formed between it and the (Free) Presbyterian Church of Canada. At that time there were on the roll of the synod of the United Presbyterian Church sixty-eight ministers, besides two ministers without charge and sixteen probationers. On the roll of the Presbyterian Church of Canada were one hundred and fifty-eight ministers, besides five ministers without charge and nine probationers. The synod formed by this union assumed the name of the Synod of the Canada Presbyterian Church, which in 1870 was organised as the General Assembly of the Canada Presbyterian Church. In 1875, when the general union of the Presbyterian Churches in the eastern and western Provinces was effected, there were on the roll of the General Assembly of the Canada Presbyterian Church three hundred and fifty ministers, besides probationers and ministers without charge. At this time the number of ministers on the roll of the Synod of Canada in connection with the Church of Scotland was one hundred and nineteen, besides twenty-four retired ministers and twenty-six ordained missionaries.



CHAPTER XII.

NIAGARA PRESBYTERY OF THE AMERICAN PRESBYTERIAN CHURCH.—ITS ORGANISATION.—COMMITTEE APPOINTED TO PREPARE A NARRATIVE OF CONGREGATIONS AND OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE PRESBYTERY.—NARRATIVE PREPARED BY THE COMMITTEE.—AMERICAN PRESBYTERIAN CHURCH IN BELLEVILLE, SIDNEY AND KINGSTON.—AMERICAN PRESBYTERIAN CHURCH IN MONTREAL.—NUMBER OF AMERICAN PRESBYTERIAN MINISTERS IN CANADA IN 1834.



IN the month of May, 1833, a presbytery, which was known as the Niagara Presbytery, was organised. Its ministers belonged to the Presbyterian Church of the United States, and had laboured in the Niagara Peninsula and neighbourhood. A narrative of the churches under the care of the Niagara Presbytery was prepared and published in 1834 by a committee consisting of the Rev. Messrs. Buell and Marsh and Mr. Oliver Phelps. As the narrative presents within brief compass many interesting and important details we give it without abridgment.

“The presbytery feel much pleasure in being able to present to the churches and congregations under their care the following narrative. In doing it they are forcibly reminded of the faithfulness of God’s promise—‘The desert shall rejoice and blossom like the rose.’

“In view of the comparatively little advancement of Zion within our bounds we cannot but feel assured that the Great

Head of the Church is moving onward to the accomplishment of that most interesting prediction: 'There shall be an handful of corn in the earth; the fruit thereof shall shake like Lebanon.'

"We are sorry that the state of religion is not as flourishing at present as it has been. But even now, while we must lament that there is a partial slumbering, a want of warm-hearted active piety, too generally, still we have much to cheer and gladden our hearts. On the whole, we think our history will have a happy influence upon the churches. It affords much that is suited to awaken gratitude, much to humble us, and very much to induce us to greater painstaking and sacrifice in the service of our Master. He hath blessed the labour of our hands. We have seen that He can 'spread a table in the wilderness.' Therefore we will 'declare His doings among the people, and make mention that His name is exalted.'

"The church in *Gainsborough*, on the Twenty Mile Creek, was organised by the Rev. D. W. Eastman in 1809, consisting of a very small number. It was blessed with nothing like a special revival until 1821, when there was a small ingathering. In 1826 a goodly number was added to the church. For about four years after this period there were only occasional accessions.

"In September, 1831, a protracted meeting was called—the first that was held in this part of the Province of Upper Canada; and truly it was a time of the right hand of the Most High. The Spirit of the Lord was poured out in rich affusions, humbling and quickening his people, filling their hearts with comfort, and converting sinners to Christ. Between seventy and eighty, we believe, were born into the Kingdom of God, about fifty of whom at once united with the church. In the winter following another protracted meeting was held, not, indeed, so interesting as the first, but with precious re-

sults. The number of hopeful converts at this time is not stated, except that seventeen were added to our communion, while some attached themselves to other Christian denominations. This church now numbers about one hundred and twenty members. From its organisation it was under the care of Mr. Eastman for something like twelve years. He left about two years since, during which time it has been supplied by the Rev. Mr. Goodell.

“Within its bounds are two Sabbath schools, one of which has been continued, summer and winter, without intermission for about six years; and in which between twenty and thirty scholars have been hopefully converted to Christ. The temperance reformation is begun in this place. A society exists of about one hundred and twenty-five members. To this society most of the church have united; we are sorry to say not every one. The present state of religion is not so cheering as it has been in seasons past. But while this calls for mourning, we are happy to state that prayer meetings are yet sustained with some degree of interest, and that a respectful and serious attention is given to the Word preached on the Lord’s day.

“The church and society have a good and convenient meeting-house, which was rebuilt and completed in 1831. They have divine service, that is, preaching, but once on the Sabbath. Mr. Goodell divides his labours between this congregation and another, six miles distant, in the same township.

“The church in *Louth*, on the Fifteen Mile Creek, was organised by the Rev. D. W. Eastman in 1809, comprising about twenty members. From its commencement down to the late war, religion being very low in the country during this time, there were but very few accessions. At the beginning of the war Mr. Eastman left, and the church was without supply for a period of between seven and nine years.

“In 1821–22, when Mr. Eastman returned, there was a little

revival, and a small number was added to the church. In 1824-25 a meeting-house was built. For five or six years after this there was only a gradual increase—no special revival until October, 1831. At this time a protracted meeting was held, which was crowned with the signal blessing of God. About thirty made a public profession of their faith in Christ. Since then there have been some seasons of more than ordinary interest, and a gradual accession to the church. The present number of communicants is about eighty. A Sabbath school is maintained here, which is furnished with a good library. A temperance society has of late been organised, which bids fair to succeed and do good. Weekly prayer meetings are generally well attended. This congregation, like most, if not all our congregations, has preaching but once on the Sabbath.

“The church in *Pelham* was organised in 1828, with twelve or fourteen members, by Mr. Eastman. The next year there was a little accession. Since then to the present time the church has had interesting seasons of revival and ingatherings almost every year. The number of communicants is now about 120. An interesting female prayer meeting is maintained with other weekly meetings. A Sabbath school of between three and four years' standing, and numbering about sixty scholars, is flourishing and exerting a precious influence. Several hopeful conversions, under God, have grown out of this school, and at this time it exhibits much seriousness. The monthly concert is observed. The temperance society in this place embraces between 150 and 200 members. Since 1830 this church and society have built a good meeting-house, now completed and paid for. The present state of religion, though not like a special revival, is, nevertheless, encouraging.

“The church in *Hamilton* was organised in December, 1831, by the Rev. Edward Marsh, consisting of twenty members. Nothing of very special interest occurred until January follow-

ing, when the church had a protracted meeting. The commencement of the meeting was in Barton, three miles out of the village, on what is called 'the mountain.' Of the fruits of a most blessed work in this place about fifty at once made a profession of their faith in Christ on the spot and in the house where the meeting was held. And truly, as many of us remember, it was most delightful and heavenly to see such a company crowding around God's altar. The hoary-headed and the sprightly youth, parents and their children, and whole families together, all seemed in haste to avouch Jehovah to be their triune God in their solemn and joyful attendance upon the ordinances of Christ's house, baptism and the Lord's Supper. It was a season never to be forgotten, and the place was the house of God—it was the gate of heaven.

"The meeting, being thus closed on the mountain, was removed into the village. Here it continued not many days, and with considerable abatement of interest. About twenty united with the church, of the fruits of the meeting after its removal. From that time this portion of our Zion has had seasons of more than usual interest; and at every communion more or less have been added to its number. The meetings, Sabbath schools and benevolent operations on the mountain and in the village are carried on separately. In both places there are four Sabbath schools, comprising about two hundred and sixty scholars.

"This church was formed on the temperance plan; that is, none are received or retained as members who make, vend or use as a drink ardent spirits. Eight have been suspended from the privileges of Christ's house, four of these for intemperance. We are happy, however, in being able to say that comparatively there are but few apostasies, and that converts 'hold on their way.' The monthly concert is observed. In 1832 this church and society built a meeting-house which cost \$1,200. At this time the members on the mountain are making

proposals to build a parsonage. The number in communion is one hundred and sixty. This church, in its two parts and with its two congregations, has the labours of but one minister. The state of religion is good on the mountain, but not so good, it is believed, in the village. On the whole we may say that Zion here most evidently has the smiles of her King, with the prospect that her borders will be more and more enlarged.

“The church in *St. Catharines* was organised January 7, 1831, by the Rev. A. K. Buell, comprising only eleven members—ten by letter and one on profession. Soon afterwards, and within the space of a few months, the presence of God’s Spirit was manifested in some few instances of turning unto the Lord. Here and there was found a sinner inquiring the way to Zion. Of the fruits of this gracious visitation about twelve were added to the church. Nothing, however, very special occurred until November, 1831, during a protracted meeting. This was a season of peculiar interest. It was supposed that between forty and fifty were made the subjects of grace, thirty of whom immediately united with the church. In November, 1832, another meeting was held, which, though evidently blessed in some good degree, was not as successful as the first. Of those hopefully born into the Kingdom at this time twelve made public profession of their faith in Christ. Since then the church has enjoyed other seasons of refreshing, and has had her number increased at almost every communion.

“Nearly half of the members of this church live between two and three miles from the village, in a neighbourhood which only three years ago was a moral desert. When our meetings were first set up in this place, only here and there one made any pretensions to piety. To the best of our knowledge the people had never enjoyed stated preaching, and for a long time they had been wholly destitute. But, to their praise, they gladly received the Word almost without delay. Having the Gospel preached to them they soon began to turn unto the Lord.

From that time to the present moment God's Spirit has been with this people by His special and saving operations ; that is, Christians have kept their first love and persevered, and sinners more or less have been coming to Christ continually. Thus, within a very short time the whole moral aspect of this neighbourhood has been changed. The wilderness, under God, has become a fruitful field. This people now maintain weekly prayer meetings, observe the monthly concert, conduct a Sabbath school, and give liberally for the support of the Gospel. Besides, they have obtained subscriptions and already made a contract for building a meeting-house, which, it is expected, will be finished before the coming winter.

"In the village it is believed that the state of religion is not as good as usual. The Sabbath school, which has a good library and was large and flourishing, languishes at present and is ready to come to nothing, chiefly, it is supposed, for want of teachers. But while these things are lamented, we are glad to say that prayer meetings are sustained, the monthly concert observed, and a serious attention given to the preached Word. For about three years small contributions have been made for missionary operations, for tracts and to the Bible cause, amounting in the whole to nearly one hundred dollars.

"A brick meeting-house in the village is nearly finished, fifty-five by forty feet, and costing \$4,000. The whole number of communicants is one hundred and eight. Thirteen have been dismissed and one has died. All with an exception or two are members of the temperance society, which numbers about three hundred. There has been no case of discipline. The members for the most part give good evidence of piety. While some no doubt are greatly deficient in true devotedness and Christian labours, it is evident that others are crying in secret for the deliverance of the Lord's people, and every day making advancement in holy living. On the whole, looking at the church in both places with the two congregations, it is

believed that what God has already done, and what He is still doing, may be viewed as a pledge that He will yet more and more enlarge this portion of His Zion.

“Chippawa.—The church in this place was organised in December, 1831, after a protracted meeting, consisting of twelve members. In July, 1832, a second meeting was held, of the fruits of which twenty-nine made a public profession of their faith. In 1833 this church enjoyed an interesting season of revival, which commenced in June and continued through the summer. Of the number hopefully converted at this time thirty were added to the church. The present number of communicants is seventy-one. This people have laboured under much disadvantage on account of not having a convenient place of public worship. They are now, however, about to build a meeting-house, which they hope to occupy by next winter.

“Not much has yet been done for Sabbath schools, chiefly for the want of teachers. The temperance cause has begun to command attention, although yet in its infancy, in this place. The state of religion is not now as good as it has been in some seasons. There have been a few cases of discipline, and two suspended. Generally, however, the members walk orderly, and maintain in a good degree the Christian character. On the whole, this little Zion, considering her embarrassments, has succeeded beyond the expectations of her best friends, and we think that it promises yet to increase and flourish.

“The church at *Drummondville* was organised by Mr. Buell in October, 1831, consisting of eight members. For about six months they enjoyed only occasional preaching. In the spring of 1832 the Rev. Mr. Sessions commenced labouring with them, preaching, however, only once on the Sabbath. At this time a very mortal sickness prevailed in the village and its vicinity. This, it is believed, together with the faithful exhibition of the truth, was the means under God of bringing some to Christ.

In the following autumn this little church was most deeply bereaved. Few and weak as they were, God was pleased to take away from them by the cholera one of their most efficient members. In May, 1833, a protracted meeting was held. Of the fruits of this interesting season of revival twenty-five were received into the church. The whole number added in a year, and during Mr. Sessions' labours, was thirty-two. At present the church is destitute of stated preaching. They are, however, anxious to obtain a minister, and they expect one soon. Although it is supposed that the present state of religion is not so cheering as usual, still prayer meetings during the week and the worship of God on the Sabbath are maintained. They have a Sabbath school of about sixty scholars. In this place and its vicinity is a very large and flourishing temperance society. While we record with gratitude what God has already done for this little church, we are encouraged to believe that He will yet continue to enlarge her borders.

"The church in *Beech Woods* was organised after a protracted meeting in May, 1832, comprising sixteen members. In 1833 there was an accession of eight. The present number of communicants is twenty-two. A Sabbath school and weekly prayer meetings are maintained. Recently very successful efforts have been made in the cause of temperance. This church and people have had but little preaching. For a single year they have had the small supply of one sermon in two weeks: this is all they have had. They are now destitute.

"The church at *Forty Mile Creek* was organised in July, 1832, consisting of about fifteen members. We cannot make perfectly accurate statements in regard to this little portion of our Zion, as it sent no delegate to the last meeting of presbytery. We know, however, that it is supplied with preaching part of the time, and we believe that a Sabbath school and the weekly prayer meetings are maintained. This church and society are building a very good brick meeting-house, which is

almost completed. Considering how recently this church was organised, and how few their number, we think the prospects are encouraging.

“The church in *Brantford* was organised in August, 1833, consisting of forty-five members, the fruits of a most interesting protracted meeting held at that time. Since then seventeen have been added. The monthly concert is well attended, and a Sabbath school of between forty and fifty scholars is in a flourishing condition. This church and people have been supplied chiefly by Rev. William F. Currey until within a few months past. They have commenced the building of a meeting-house, and though destitute of preaching for the time being yet they expect soon to enjoy the stated ministrations of the Gospel.

“The church at *Dunnville* was organised in January, 1834, consisting of eight members—two males and six females: one has since been added. All are members of the temperance society. They have no stated preaching, and only here and there a sermon. But even while thus destitute a Sabbath school is in operation, and prayer meetings during the week and reading meetings are well sustained.

“The church at *Oakville* was organised in April, 1833, consisting of eleven members. They had but very little preaching until December, when Mr. Sessions came to the place. Since then five have united with the church, and more are expecting to unite soon. The congregation attending worship in this village is large, and for some time more than ordinary seriousness prevails generally. Weekly prayer meetings, with an interesting female prayer meeting and the monthly concert, are well attended. A Bible class has lately been organised, which promises much. There is also a temperance society in this place. It is in contemplation to build a meeting-house to cost \$2,000, and to be completed at the close of next autumn. The Sabbath school, which is connected with the Methodists,

consists of about eighty scholars, and is in a flourishing condition. With God's professing people the state of religion is interesting at the present time. The friends of the Redeemer are much engaged in His service, and are willing to labour and make sacrifices for their Master, and many seem ready to press into the Kingdom.

"The church in *Eramosa* was organised in February, 1834. The origin of this church is as follows: Two men, converted at a protracted meeting in Hamilton, went home and began at once to labour with their families and their friends in the neighbourhood. Though they sought for ministerial help they obtained none until twenty were the hopeful subjects of grace by means of their efforts. In December, 1833, Mr. Sessions preached twice to this people, and in February following organised a church of eighteen members. Previous to this many, not expecting any Presbyterian preaching, had united with the Methodists. Prayer meetings were crowded and solemn. In this place, though new, a temperance society is operating successfully, and a Sabbath school is sustained of about thirty scholars. This church is not supplied with preaching at all on the Sabbath, and only occasionally in the week.

"Besides preaching weekly in a great number of places, Mr. Sessions divides his labours on the Sabbath between five congregations, including but two churches. Two of the congregations mentioned are in Erin. These being in neighbourhoods contiguous propose to have a church organised between them, and to worship in one place that will accommodate both.

"In *Esquesing*, also, Mr. Sessions labours occasionally in two neighbourhoods, six miles apart. In all these places of his labours he meets large and waiting congregations. On the whole, it is believed that a field is here opened of very great promise. Some females walk seven miles to hear the

Gospel preached. The people are calling for protracted meetings. They seem hungry for the bread of life.

"There are two or three small churches, belonging to us and other congregations, of which we cannot speak anything definite, except that they have no stated supply of the means of grace. Besides these there are many other places which scarcely any religious denomination pretends to possess, and that enjoy but few of the privileges of the Gospel.

"APPENDIX.—It will be seen from the foregoing history that there were but four churches of our denomination until about 1831. These were organised by the Rev. D. W. Eastman, who came into the Province nearly thirty years ago. For about twenty-five years he was alone in a wild and comparatively uncultivated field. As will be seen, he laboured under many disadvantages. The country being new, deriving next to nothing from preaching, having no ecclesiastical connection, and meeting with opposition of various kinds, it could hardly have been expected that he would gain a foothold and make a beginning. Yet he has laboured with these churches, more or less, and brought them along under God from the early period when they were gathered almost to the present day. To two of them he now ministers. Besides this, in a great many other places where he found no churches his labours have been useful to a certain extent—they have kept the field, and helped greatly to prepare the way for what has been done within three or four years past.

"A little before the commencement of 1831 two or three Presbyterian ministers came into this field and engaged with Mr. Eastman. From that time to the present God has greatly enlarged our Zion. This He has done, so far as means are concerned, chiefly by protracted meetings. These commenced in the churches under Mr. Eastman's care; and they have been held in many places within our bounds with most blessed results. And here we are reminded to render, as we do most

cheerfully, our grateful acknowledgments to our ministerial friends from abroad who laboured with us in these seasons of protracted effort—Brothers Currey, Murray, Coleman, Myers, Martyn and others.

“Our churches are scattered over a territory which, commencing at the Niagara River, extends on westerly nearly one hundred miles: its width is from ten to forty miles. Almost the whole within these limits is settled. Besides a full country population there are many villages and important towns, among which are Drummondville, St. Catharines, Hamilton and Brantford. These places, as well as others, are still flourishing. But while the country is rising and improving almost every day, still there is a great demand for the services of devoted ministers of Christ. After the untiring efforts of the ministers of the Methodist denomination, and after all that is done by the Church of England, the Kirk, the United Synod and the Baptists, still the field is not yet taken up.

“That the desolate places may be visited, and that the almost destitute may have the Gospel, our few little churches have engaged to support an evangelist within their bounds for at least a year; and for this purpose the necessary funds are secured. Our churches can do more than this; they will do more. The former habit with some of doing little or nothing for religious purposes is breaking up, and of late many of our members are coming forward in the support of benevolent operations with a largeness in their bestowments that is truly praiseworthy.

“Our presbytery was organised in May, 1833, consisting of three ministers, and having under its care six churches. At present it numbers five ministers, and has under its care fifteen churches, comprising about nine hundred communicants. As yet the presbytery is not connected with any synod.”

To the particulars contained in the preceding narrative and appendix the following may be added:—The three ministers

by whom the Niagara Presbytery was organised were the Rev. Edward Marsh, of Hamilton, the Rev. A. K. Buell, of St. Catharines, and the Rev. D. W. Eastman, of Gainsborough. The two others who made the number five when the preceding narrative was prepared were the Rev. Samuel Sessions, who supplied Oakville and its neighbourhood, and the Rev. J. W. Goodell, brother of the missionary to Turkey. "The Rev. Joseph Marr came in 1835, supplying for a time Gore and Trafalgar, and afterwards Beamsville and Forty Mile Creek until about the beginning of 1838. Rev. Josiah Partington and Rev. John Axtel also came in 1835. The former was installed at Drummondville, March 10th, 1835, but his labours extended to the old "German Church" below the mountain in Thorold, and to St. David's and Allanburgh. The latter supplied Drummondville and Louth for about two years.

"Rev. W. F. Currey, formerly pastor of Lockport, N. Y., with 'Brothers Murray, Coleman, Myers, Martyn and others,' came in from the States to assist in protracted meetings in 1831 and later; and Mr. Currey organised the church at the Forty in 1832, and supplied Brantford for several months in 1833-4. From September, 1835, to March, 1837, Rev. Mr. Marsh supplied Brantford half of the time alternately with Barton, a prosperous church having been established in the latter place. Rev. Charles E. Furman, then from and now a resident of Rochester, N. Y., succeeded Mr. Marsh in charge of the Hamilton church, and occupied that field until December, 1837. In January, 1837, Rev. R. H. Close was ordained and installed pastor of the church at St. Catharines, after several months' service as stated supply, as successor of Rev. Mr. Buell, who retired in consequence of ill-health in the latter part of 1835. At this date (January, 1837) the active members of the presbytery were Rev. Mr. Marsh, Rev. Mr. Marr, Rev. Mr. Eastman, Rev. Mr. Goodell, Rev. Mr. Furman and Rev. Mr. Partington. Mr. Marsh preached the ordination sermon from

the text 'And they were not able to resist the wisdom and spirit by which he spoke.' In March, 1837, Mr. Marsh withdrew from local pastoral labour and entered upon general missionary work, becoming, in fact, pastor or bishop of the presbytery. In April, 1838, in a report of his labours, he said: 'Many feeble churches have been visited and refreshed; but plans for their relief have been defeated by the disasters of war.' " *

The Niagara Presbytery suffered severely during the rebellion of 1837-8; but before and since that time it rendered valuable service, the fruits of which still remain. In recent years the congregations formerly under its charge have come under the superintendence and are supplied by ministers of the General Assembly of the Presbyterian Church in Canada.

Besides the Peninsula of Niagara and neighbourhood, ministers from the Presbyterian Church of the United States came to labour in other parts of Canada. In Belleville and the township of Sidney a good work was commenced in June, 1833, by the Rev. D. R. Dixon and his successor, Rev. Richard Kay. In the latter part of August of that year a protracted meeting was held in Sidney, which resulted in the organisation of a church consisting of about thirty members. About the 1st of March, 1835, another protracted meeting was held, under the guidance of the Rev. Charles Jones, stepson of the Rev. William Smart, and a congregation was organised at Belleville. At an early date a congregation was organised at Kingston, which in 1828 consisted of about forty resident members. The Presbyterians in these localities, like those in the Niagara Peninsula, are now under the superintendence of the Presbyterian Church in Canada.†

The only congregation in Canada which still retains its con-

* Letter by Mr. H. S. McCollum, in *St. Catharines Evening Journal* of 9th March, 1878.

† Letter of Mr. H. S. McCollum, in the *Presbyterian*, 31st May, 1878.

nection with the General Assembly of the Presbyterian Church of the United States is the American Presbyterian Church of Montreal, of which an account will now be given. Early in the century a new congregation had been commenced and a place of worship erected in St. Peter Street. The minister of the congregation was the Rev. Robert Easton, who had been sent by the Associate or Burgher Synod of Scotland. The American residents in Montreal formed a considerable part of the congregation. More than a third of the money expended in the erection of the new church had been collected in the United States, with the understanding that it was to remain connected with the Secession Church. In 1820 it was found necessary to obtain a colleague and successor to Mr. Easton; but the Scottish and American members of the congregation were divided in their views respecting the quarter from which the new minister should be selected. The Scotch proposed to transfer their relations from the Secession to the Established Church of Scotland, and to secure a minister from that body, "and none else." A vote in favour of this proposal was carried by a small majority, and thus the old Secession Church of St. Peter Street became connected with the Church of Scotland. It now assumed the name of St. Andrew's Church, and soon afterwards obtained the Rev. John Burns as its pastor.*

In consequence of these proceedings the Americans withdrew and, along with a few Scotchmen who were devoted to the voluntary system, formed a new congregation, which has since borne the name of the American Presbyterian Church. The members of the seceding party were zealous, active and liberal. Efforts were made to obtain from the United States a suitable minister. In a letter prepared by a committee the following description is given of the minister who would suit the American Church in Montreal:—"It is essential that he should be a man of unblemished character and a scholar of

* See Book III., chap. ii.

high attainments; his style should be chaste and his talents brilliant. He should be a popular preacher, and should have that dignity of deportment which results from sound principles and true piety." The church was formally organised, with a membership of twenty-one, on the 23rd March, 1823. A call was given, and a stipend of £300 offered, to a young licentiate, Mr. Joseph Sanford, who had studied at Union College and Princeton Seminary, and of whom very favourable reports had been received. This call was declined; yet so anxious were the people to obtain Mr. Sanford as their pastor that it was repeated, but it was again declined.

In the course of time the affections of the people were set upon another man of kindred genius and spirit. This was the Rev. Joseph Stibbs Christmas, who had studied in Princeton Seminary. To him a call was addressed, which he accepted. He was ordained and installed pastor of the American Church, Montreal, on the 1st day of August, 1824. The services were conducted by the Rev. Dr. McAuly, the Rev. Dr. S. H. Cox and the Rev. Dr. William Patton. Besides these were present and assisted in laying on of hands Dr. Nettleton, the celebrated revivalist; the Rev. Mr. Henderson, of St. Andrews; the Rev. Mr. Purkiss, of Laprairie, and also the Rev. Mr. Whelpley, of Plattsburg, who had organised the church. Mr. Christmas was barely twenty-one years old, and looked still younger, when he came to Montreal, yet such were his dignity and prudence that none could despise his youth. "Well trained in the studies of his literary course, and thoroughly grounded by the able professors at Princeton in the substantial doctrines of the Calvinistic faith, his intercourse with Nettleton had added fervour to his creed and fired his gifts and culture with a burning and untiring zeal." He remained pastor of the congregation till August, 1828, when he resigned his charge in consequence of feeble health. In the following year he became pastor of a church in New York, but died suddenly in 1830,

five months after his settlement, in the twenty-seventh year of his age. During his pastorate in Montreal the church under his care experienced a religious revival, in connection with which, it is said, there were about a hundred conversions in his congregation.

The next minister of the American Presbyterian Church in Montreal was the Rev. George W. Perkins, a native of Hartford, and a graduate of New Haven. He was ordained and installed by the Presbytery of New York on the 20th May, 1830, and remained pastor of the congregation till June, 1839, when, like his predecessor, he was compelled by ill-health to resign his charge. He was afterwards settled at Meriden, in Connecticut, and Chicago. He died on the 13th November, 1856, in the fifty-third year of his age. He was an earnest and forcible preacher, and a faithful and successful pastor. Since his time the American Presbyterian Church in Montreal, under a succession of able ministers, has continued to prosper. During its history it has been distinguished by great liberality and activity in every department of Christian work. *

In 1834 there were altogether seven ministers of the American Presbyterian Church in Canada—five in the Niagara Peninsula, one in the township of Sidney, and one in Montreal.

* See Semi-Centennial Sermon by Rev. Geo. H. Wells in 1873, to which we are chiefly indebted for particulars respecting the American Presbyterian Church in Montreal.



CHAPTER XIII.

CONGREGATIONS IN UPPER CANADA OF THE ASSOCIATE SYNOD OF THE UNITED STATES AND OF THE REFORMED PRESBYTERIAN CHURCH.—VISITS OF REV. MESSRS. BEVERIDGE, HANNA, GOODWILLIE AND DR. BULLIONS.—MINISTRY OF REV. MR. CUNNINGHAM AND DR. RUSSELL AT STAMFORD.—PRESBYTERY OF STAMFORD OF THE ASSOCIATE SYNOD.—REFORMED PRESBYTERIANS.—VISIT OF REV. DR. MILLIGAN.—MINISTRY OF REV. JAMES MCLACHLAN, THOMAS MCKEACHIE AND JOHN MCLACHLAN.—GENERAL STATISTICS OF THE CHURCHES IN UPPER AND LOWER CANADA IN 1834.



WE have now given an account of all the Presbyterian churches which were organised in Canada under presbyterial supervision previous to the end of 1834. In addition to these there were a few congregations connected with the Associate Church of North America, which were not under the supervision of any presbytery organised in Canada before this year. Of these we now proceed to give some account.

At an early date several ministers of the Associate Church of North America* had visited Brockville and other places in

* In 1753 was organised the Associate Presbytery of Pennsylvania in connection with the Associate Synod of Scotland; and in 1774 was organised the Reformed Presbyterian Presbytery of America. "On the 13th of June, 1782, an agreement was made by all the Reformed Presbyterian and a large part of the Associate ministers and congregations to form a union. That union was consummated on the first day of the following November, in Philadelphia, by the organisation of a synod, which took the name of the uniting

Upper Canada, but none of these remained in the country. At a later date two ministers of this body were led in a singular way to visit the western part of the Province, and this visit resulted in the formation of congregations and the settlement of pastors, who, in 1836, were organised as a presbytery. It appears that at Stamford, in the neighbourhood of Niagara Falls, resided a Scotch gentleman—Mr. Orr—who had been a member of the Associate Church. Desirous of remaining in its communion, he wrote to the Rev. Dr. Bullions requesting that he or some other of the brethren would, on his way to the synod at Pittsburgh, come to preach at his residence and administer the ordinance of baptism in his family. Several places were mentioned in the letter as convenient stopping-places. These, by a strange mistake, were supposed to be places where there was a demand for missionary labour. The letter was laid before the synod, which met in May, 1822, and the synod appointed the Rev. Messrs. Beveridge and Hanna and Bullions to itinerate in Canada for about three months each. Dr. Bullions did not at this time fulfil his appointment, but, on the close of the synod, Messrs. Beveridge and Hanna set out on horseback, and on the fourth week crossed the Niagara River. They had been directed to call on Mr. McMeekin, a Scotch gentleman. On him they

parties, and was styled 'The Synod of the Associate Reformed Church.' Some of the Associate ministers and congregations did not enter into this union, and thus there were the Associate and the Associate Reformed Churches. Each had its profession and usages, largely in common with the churches from which they had sprung abroad; and for over three-quarters of a century each pursued its own course. Often, however, it was felt that churches so nearly the same in history, profession and work ought to be organically one, and might thus accomplish far more. Accordingly, in May, 1842, delegates from the respective synods met in Philadelphia, and entered upon negotiations, which were carried on until May 26th, 1858, when, after much deliberation and prayer, a union was happily consummated between these churches, in the City Hall, Pittsburgh, Penn., and the body thus formed was called 'The United Presbyterian Church of North America.'"—Schaff's Religious Encyclopædia, vol. iii., p. 1914.

called, and were surprised to learn that, besides Mr. Orr, he knew no member of the Associate Church in Canada or any openings for missionaries from that body. They at last found Mr. Orr, who was surprised to learn that they had been sent as missionaries in consequence of his letter, and was at a loss to direct them to any hopeful field of labour. A settlement at Dumfries was spoken of where it was possible preaching might be wished for. It was finally arranged that Mr. Hanna should tarry at Stamford, where he preached on the ensuing Sabbath, and that Mr. Beveridge should visit Dumfries, which was about eighty miles west from Stamford.

In Dumfries there was a settlement consisting chiefly of Scotch Highlanders. As Mr. Beveridge drew near this place he found an aged Scotchman, Mr. Hervey, who had been an elder in the Associate Reformed Church in Caledonia, New York, of which Mr. De Noon* was pastor, and who, with the other settlers, welcomed him as a preacher of the Gospel. "He did not wait (says Mr. Beveridge, in the letter in which he gives an account of his visit,†) to ask me if I were a minister of the Associate Reformed Church, nor did the Highlanders first inquire whether I belonged to the same Church with Mr. De Noon or the Establishment of Scotland, to which they had formerly belonged, but they were all ready to take me into their arms as a minister of Jesus Christ." There were about twelve families in the settlement. Several things were encouraging. Having no access to public ordinances they had formed themselves into a society for prayer and conference, which met regularly on Sabbath, and was well attended. Worship was observed in each of their families, and their

* Mr. De Noon, accompanied by one of his elders, is said to have visited Dumfries in 1819, and to have remained over one Sabbath and preached in the house of Mr. Alexander Harvie, to the great satisfaction of the handful of settlers in the neighbourhood.—Young's Early History of Galt and the Settlement of Dumfries, p. 76.

† Written in 1859. Quoted in Carruthers' Retrospect, pp. 141-157.

general character was understood to be unexceptionable. Mr. Beveridge preached to them on a Sabbath, and on a subsequent day explained to them the principles of the Associate Church, to which they assented, and were received into communion: twenty children were baptized, most of the families having two or three children to present for that ordinance. This was the beginning of the large and flourishing congregation of Galt, which for many years enjoyed the ministry of the Rev. James Strang. Mr. Strang was a native of Stirlingshire, Scotland; born in 1793. He emigrated to the United States in 1832, and was soon afterwards sent by the Presbytery of Albany to supply the congregation in Galt, of which he was ordained pastor in July, 1833. After nearly a quarter of a century's faithful service he died in Galt on the 22nd October, 1857, universally esteemed and respected.*

At Dumfries Mr. Beveridge was rejoined by Mr. Hanna, and the two missionaries set out for Esquensing, where they had heard that there was another settlement of Scotch people who might be desirous of preaching. There they found a small society, chiefly of Scottish emigrants. Some of the settlers had belonged to the Established Church of Scotland, a few to one of the Secession Churches, and a few to the congregation of the Rev. Mr. Goodwillie, of Barnet, Vermont. Here another respectable congregation was formed in connection with the Associate Church, which was for a few years under the pastoral care of the Rev. J. D. Cunningham.

Dr. Bullions, who had been appointed to visit Canada along with Messrs. Beveridge and Hanna, arrived in the Province about the beginning of 1823, and by him the congregation at Stamford was formally connected with the Associate Synod of North America, and placed under the care of the Presbytery of Albany. In 1824 the Rev. David Goodwillie preached for a time in Stamford by appointment of

* Young's History of Galt and Dumfries, pp. 83, 84.

synod. In 1825 the Rev. John Russell (afterwards Dr. Russell) was sent as an ordained missionary to Stamford, and, in the same year, was regularly inducted as the pastor of the congregation, to which, as well as to a church at Port Robinson, he continued to minister till his death, which occurred on the 3rd May, 1854, in the fifty-eighth year of his age and the twenty-eighth of his ministry. "He possessed intellectual abilities of a high order, preaching with a rare unction, and especially excelling in the gift of prayer. He was known and beloved through all the surrounding country. He was for several years the only minister of the Associate Church in Canada, and was chiefly instrumental in 1836 in the formation of the Associate Presbytery of Stamford as an offshoot from the Presbytery of Albany."*

To the Presbytery of Stamford several congregations were added in subsequent years. Reflecting on the singular circumstances to which its origin may be traced, Mr. Beveridge thus wrote in 1859: "How wonderful are the ways of Providence in accomplishing His purposes! The very existence of the Presbytery of Stamford may be said to have been owing to an almost unaccountable blunder, either in the writer or receiver of a letter. Had Mr. Orr's letter been rightly understood the Associate Synod would hardly have put themselves to the trouble and expense of sending a missionary to Canada to baptize his child. But it was so ordered that through a misapprehension of his meaning two missionaries were sent; and, out of regard to a few families at Dumfries, others followed them, till congregations were organised and finally a presbytery constituted. Let us learn not to despise the day of small things."

There was yet another branch of the Presbyterian Church of which there were some representatives in Canada. This was the Reformed Presbyterian Church, whose adherents were

* Mr. McCollum's letter in *Presbyterian*, 29th March, 1878.

sometimes called Covenanters or Cameronians, and of whose peculiar principles an account has been given in a former part of this work. They hold that public covenanting is an ordinance of God, and believe that the National Covenant of Scotland of 1638 and the Solemn League and Covenant of the United Kingdoms of 1649 exhibit the true spirit of religious covenanting; they also consider themselves bound to everything in these covenants that is of moral obligation. They are firm in maintaining the doctrines of Scripture in their integrity, and in rejecting all modes of worship for which there is no Divine warrant. They are opposed to all kinds of secret, oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendencies, and perilous to the liberties of both Church and State.

Among the settlers who came to the township of Ramsay, in the county of Lanark, there were some who were members of the Reformed Presbyterian Church, who desired the administration of ordinances in accordance with their principles and by ministers of their own church. The first Reformed Presbyterian minister who preached in this region was the Rev. James Milligan, D.D., then residing in Ryegate, Vermont. During the winter of 1829-30 he preached at various places in Lower Canada, and at Lochiel, in Glengarry, and also in Ramsay and at Carleton Place. In September, 1830, he returned, organised a congregation, dispensed the sacrament of the Lord's Supper, and baptized a number of children. Those who were ruling elders in Scotland were chosen to bear rule in Ramsay. The congregation received occasionally the ministrations of licentiates from the Reformed Presbyterian Synod in North America, and, in the absence of preachers, they held prayer meetings on Sabbaths. In 1831 or 1832 they applied to the Reformed Presbyterian Synod in Scotland for a minister, and in answer to their petition the Rev. James McLachlan was sent as a missionary to Canada. He arrived in Ramsay about the beginning of

harvest in 1833, and in the month of October reorganised the congregation in Ramsay. There were then but nine members, but the number rapidly increased, so that in three or four years there were a hundred and twenty-five members. Mr. McLachlan preached at two places in Ramsay, at Carleton Place, at Lanark, at Pakenham and Perth, and also performed missionary labour in Clarendon, Bristol, Toronto, Guelph, Hamilton, and other places.

In October, 1851, the congregation in Ramsay with its pastor was, with the consent of the Scottish Synod, placed under the care of the Presbytery of Rochester, of the Reformed Presbyterian Church of North America, and soon afterwards Mr. McLachlan was released from his pastoral charge. In 1855 he accepted a call from the congregation of Lisbon, N. Y., where he continued to labour till his death in November, 1864.*

In 1843 the Rev. Thomas McKeachie was sent as a missionary to Canada by the Reformed Synod of Scotland. He entered with enthusiasm on his work and with fair prospects of success, but he was removed by death in the second year of his ministry and at the age of thirty-three. In 1846 the Scottish Reformed Synod sent another missionary to Canada. This was the Rev. John McLachlan. He was a native of Argyleshire, born in 1804, educated at King's College, Aberdeen, and at the University of Glasgow. He reached New York on the 31st December, 1846, and a few days afterwards came to Galt, where there were a few families attached to the Covenanting societies, who gave him a cordial reception. At first there were fair prospects of success, but when he visited the different stations in Guelph, Esquesing, Oneida, Hamilton and Toronto he found there were but few members in these places, and little likelihood of their being able to sustain a minister.

* For the foregoing particulars we are indebted to a sketch kindly furnished by the late highly esteemed Rev. R. Shields, who became pastor of the Reformed Presbyterian congregation in Ramsay in 1865.

Having removed to Toronto as a central place, he writes: "The prospects of increase are not very encouraging. Indeed, I am sorry to say that I do not find any of our societies in so prosperous a condition as I was led to anticipate." He adds: "I find the Free Church movement has drawn away a good many of our people who were formerly connected with our church in the old country." Patient and persevering labour during two years failed to develop strength, and the Scotch Synod intimated to the societies in Canada that they must take steps to relieve themselves of the responsibility of continued aid, and suggested a union with the Reformed Presbyterian Church in the United States. On consulting the members Mr. McLachlan found that some were willing to adopt this suggestion, while some preferred to remain in connection with the synod in Scotland, and others preferred a connection with the synod in Ireland. In these circumstances he contemplated removing to the United States, but finding no conscientious objections against joining the (Free) Presbyterian Church he became a minister, in connection with that body, of the congregation of Boston and Acton, to the charge of which he was inducted in 1851. In 1861 he accepted a call to the congregation in Beaverton, where he died on the 2nd June, 1870, universally esteemed and respected as a faithful and devoted minister of the Gospel.* In the Reformed congregation in Toronto Mr. McLachlan was succeeded by the Rev. Mr. Johnston, who removed after a few years to the United States. Since then the congregation has had no stated pastor, and a large proportion of the Reformed Presbyterians here and elsewhere in Canada have joined other branches of the Presbyterian Church.

We have now given an account of the different Presbyterian churches which were planted in Upper and Lower

* For most of the particulars respecting Mr. McLachlan we are indebted to his son, Mr. Archibald McLachlan, merchant, Toronto.

Canada previous to the close of 1834. At this time there were in these two Provinces representatives of five separate branches of the Presbyterian Church—the United Synod of Upper Canada, the Synod in connection with the Church of Scotland, the Missionary Presbytery of the United Associate Secession Synod of Scotland, the Niagara Presbytery of the American Presbyterian Church, the congregations of the Associate Synod of North America and the congregations of the Reformed Presbyterian Church. The United Synod of Upper Canada was a development of the Presbytery of the Canadas, which was formally organised in 1818, and which in 1834 had on its roll fifteen ministers. The Synod in connection with the Church of Scotland, organised in 1831, had on its roll thirty-eight ministers in settled charges and six missionaries. In the Missionary Presbytery, organised in 1834, there were nine ministers. In the Niagara Presbytery there were five ministers. There were two other American ministers in Belleville and Montreal. There were two ministers of the Associate Synod of North America and one of the Reformed Presbyterian Church. Besides, there was the Rev. A. Henderson, who had been sent to Canada by the Associate Church of Scotland in 1818, and who at this time occupied an isolated position in the Lower Province. Altogether there were in Upper and Lower Canada at the close of 1834 seventy-three settled ministers and six missionaries. We do not include in this number a minister who laboured on the Canadian side of the Bay of Chaleur, but who belonged to the Synod of Nova Scotia.

In the year 1834 the whole population of Upper and Lower Canada was 907,508, of whom there were in the Upper Province 321,155 and in the Lower Province 586,353. In the two Provinces the number of Roman Catholics was about 483,000; of Episcopalians, 119,000; of Presbyterians, 102,000; of Methodists, 70,000, and of Baptists, 16,000. Since this time there

has been a large increase in the numbers belonging to the different churches. According to the census of 1881 the Roman Catholics in the two Provinces numbered 1,491,557; the Episcopalians, 435,336; the Presbyterians, 468,035; the Methodists, 630,724, and the Baptists, 115,533. The whole population of the two Provinces in 1881 was 3,282,255.



CHAPTER XIV.

RED RIVER SETTLEMENT.—SUFFERINGS OF THE SETTLERS IN 1818.—CROPS DESTROYED BY GRASSHOPPERS.—REMOVALS TO AND FROM PEMBINA.—FRUITLESS APPLICATION FOR A MINISTER OF THE CHURCH OF SCOTLAND.—MISSIONARIES FROM THE CHURCH OF ENGLAND.—NOTICE OF SHERIFF ROSS.—CALAMITIES OF 1826.—RENEWED APPLICATION FOR A PRESBYTERIAN MINISTER.—PROGRESS OF THE COLONY.—APPLICATION TO FREE CHURCH.—REV. JOHN BLACK, OF THE PRESBYTERIAN CHURCH, SENT IN 1851.—PRESENT STATE OF PRESBYTERIAN CHURCH IN THE NORTH-WEST.—STATISTICS.—CONCLUDING SUMMARY.



IN a former part of this work we have given an account of the Red River Settlement so far as the year 1818. The Settlement was founded by the Earl of Selkirk, who, in 1811 and subsequent years, sent out emigrants, chiefly Presbyterians from Sutherlandshire, to a place on the Red River north of where Winnipeg now stands, and which was named Kildonan, after the parish from which most of the emigrants came. Many were the trials they were destined to endure—from the severity of the climate, from the scarcity of food, and in consequence of the bitter rivalry between the North-West and Hudson's Bay trading companies which culminated in the massacre of Governor Semple and his men in 1816. Again and again were the colonists compelled to abandon the settlement, in which on their return they found their houses burned and their lands desolate. Amongst their many trials none

was felt more keenly than the want of religious ordinances conducted by a minister of the Church of Scotland, to which they belonged. A minister had been promised them, who never came. Religious ordinances, however, were conducted for a few years by a ruling elder—Mr. James Sutherland—who was authorised to marry and baptize; but, in consequence of the hostility of the North-West Trading Company, he was forced to leave them in 1818. In subsequent years, as we proceed to relate, the Red River settlers did not cease to be subjected to severe trials and privations.

The same year in which Mr. Sutherland was forced to leave the settlement the colonists were compelled to witness the almost complete destruction of their crops by a visitation of grasshoppers. The following is the account given by Mr. Ross of this great calamity: "The crops looked healthy and vigorous, and promised a rich harvest. In short, hope once more revived, and everything began to put on a thriving and prosperous appearance; when, lo! in the midst of all these pleasing anticipations, just as the corn was in the ear and the barley almost ripe, a cloud of grasshoppers from the west darkened the air and fell like a heavy shower of snow on the devoted colony. This stern visitation happened in the last week of July, and late one afternoon. Next morning when the people arose, it was not to gladness but to sorrow; all their hopes were in a moment blighted! Crops, gardens and every green herb in the settlement had perished, with the exception of a few ears of the barley, half-ripe, gleaned in the women's aprons. This sudden and unexpected disaster was more than they could bear. The unfortunate emigrants, looking up to heaven, wept." At this time, several French families, accompanied by two Roman Catholic priests, came to take up their abode as settlers in the colony. "The arrival of these people only increased the evil of the day by adding so many more mouths to feed, besides the grief it caused the settlers to

see them in the full enjoyment of their religion, while they themselves, who had borne the burden and heat of the day, were wholly destitute of spiritual consolation." *

Again they were compelled to repair to Pembina, where, as on former occasions, they had to endure great misery in providing for their support among the Indians. Leaving behind them at Pembina the French-Canadians who had accompanied them thither, they returned to the colony in the spring of 1819, and commenced sowing the small quantity of seed which had been saved from the grasshoppers. But all their efforts were again defeated, not by a new flight of grasshoppers, "but still worse, by the countless swarms produced in the ground itself where their larvæ had been deposited. As early as the latter end of June the fields were overrun by this sickening and destructive plague; nay, they were produced in masses two, three and, in some places near water, four inches deep. The water was poisoned with them. Along the river they were to be found in heaps, like sea-weed, and might be shovelled with a spade. It is impossible to describe adequately the devastation thus caused. Every vegetable substance was either eaten up or stripped to the bare stalk; the leaves of the bushes and bark of the trees shared the same fate, and the grain vanished as fast as it appeared above ground, leaving no hope either of 'seed to the sower or bread to the eater.' Even fires, if kindled out of doors, were immediately extinguished by them, and the decomposition of their bodies when dead was still more offensive than their presence when alive." †

Once more the Scottish settlers repaired to Pembina, and such were the discouragements and disappointments they had met at Kildonan that they began seriously to think of not returning to it again. They resolved, however, to make another effort. In order to obtain a supply of seed-wheat several men were sent to Prairie du Chien, on the Mississippi River,

* Ross's Red River Settlement, p. 48.

† *Ib*, p. 49.

several hundred miles distant. Travelling on snowshoes they reached their destination at the end of three months. They purchased two hundred and fifty bushels of wheat at ten shillings per bushel, and returning in flat-bottomed boats up the Mississippi and down the Red River, they arrived at Kildonan in June, 1820. The cost of the expedition to Lord Selkirk's estate was £1,040 sterling. The wheat sown did not ripen well, but produced enough to furnish seed for the following year, and to revive hopes of better times.

But still the want of a Presbyterian pastor was keenly felt. Family worship was not neglected; prayer meetings were held; but no minister of the Church of Scotland came to the settlers to preach the Gospel, to baptize their children, and to dispense the sacrament of the Lord's Supper. No acknowledgment even came of their application for a minister to Lord Selkirk or his agent; and in vain they again and again applied to Governor Alexander McDonnell: he was a Roman Catholic, and "did not take much interest in Presbyterian politics; but told the Scotch, by way of consolation, that they might live as he himself did, without a church at all." In vain, also, they sent a petition to the Rev. John McDonald, parish minister of Urquhart, Ross-shire, earnestly praying him to do something for them in the way of getting a minister: the petition seems never to have reached him, for no answer was returned.

At last, however, a minister came. In October, 1820, the Rev. John West arrived. But, to the great surprise and disappointment of the colonists, he was a minister of the Church of England, and could not speak to them in Gaelic. The settlers were nearly all Presbyterians, and preferred the simple service of their own church to the English forms and ceremonies; they also regarded the English language as a foreign tongue. Mr. West's appearance, therefore, was regarded with disfavour. He, on the other hand, was vexed and disappointed with what he regarded as their unreasonable dislike of his modes of wor-

ship. "I expected (he says in his journal) a willing co-operation from the Scotch settlers, but was disappointed in my sanguine hopes of their cheerful and persevering assistance through their prejudices against the English liturgy and the simple rites of our communion."* He remained in the colony for three years, during which he visited several of the Hudson's Bay Company's posts, and endeavoured to instruct some children of the Indians. He left for England in 1823, and did not return.

Between the North-West and Hudson's Bay Companies a coalition was effected in 1821. Their long-continued and bitter rivalry had entailed great sufferings on the colonists, who now entered upon an era of material progress. But still they were doomed to disappointment in regard to religious ordinances. After Mr. West's departure they cherished the hope that a minister of their own church would be sent to them. "But, in place of that (says Mr. Ross), we were mortified to see another missionary of Mr. West's creed arrive to take his place, namely, the Rev. D. T. Jones. And here we might naturally ask the question—What must have been the representations made by Mr. West to the members of the Church Missionary Society at home which could have induced that body to send out at so great expense another of its missionaries to Red River, a place in which he had not a dozen hearers of his own communion?" "It was rather anomalous to see, in this section of the colony, an English clergyman without a congregation of his own creed, and a Scotch congregation without a minister. Yet such was the state of things in the settlement at this time."† Mr. Jones deemed it prudent to deviate somewhat from the English ritual in order to conciliate the Scotch, who, nevertheless, were still dissatisfied. He continued in the colony, labouring with great zeal till 1838, when, on the sudden death of his excellent wife, he

* West's Journal, p. 47. † Ross's Red River Settlement, pp. 74, 81.

found the care of his children and ministerial work too much for his enfeebled health, and therefore returned to England.

Besides Mr. Jones, another missionary of the Church of England was sent to the colony—the Rev. William Cockran—who arrived in October, 1825. He at first resolved to disregard the predilections of the Scotch, and rigidly to adhere to the English ritual. “I will preach to them (he said) the truths of the Gospel, and they must listen to me ; they have nothing to do with our forms. I will not allow them an inch of their will.” But he afterwards became more accommodating, and thus justified the change : “We must make ourselves useful ; we must be guided by circumstances, if we would do good. I have preached to the Presbyterians these many years now ; I have done everything in my power, in every possible way, to gain them over to the simple and beautiful forms of our church service, but all in vain. This people brought their religion to this country along with them, and are conscientiously wedded to the rites and discipline of the Presbyterian form of worship, and nothing will make them forsake the church of their forefathers. Fourteen years’ experience convinces me that any further attempt is utterly useless, utterly hopeless ; for not one of them, young or old, up to this hour will use our prayer-book. They are obstinate in the extreme ; yet, as soon as I was made aware that their obstinacy arose from conscientious motives, I did sympathise with them. I was constrained to relax a little in the outward forms of our church, and I have never regretted it ; for, ever since, all has gone on admirably well, and I hope I have done good by so doing.”

In the year 1825 came to reside at the Red River a gentleman who for many years was an acknowledged leader among the Presbyterian settlers. This was Mr. Alexander Ross. He was a native of the north of Scotland. At the age of twenty-two he came to Upper Canada and taught school for a few years in the county of Glengarry. In 1810 he joined Mr.

Astor in his celebrated expedition to open up the fur trade of the Oregon. Embarking at New York in the ill-fated ship *Tonquin*, he with his companions, after a seven months' voyage, rounded Cape Horn, reached the mouth of the Columbia River, where no European had previously appeared to fell a tree or erect a building, but where there were numerous tribes of warlike Indians. In the far west he was engaged successively in the service of the American Fur Company, the North-West Company, and the Hudson's Bay Company, till 1825, when, from regard to the interests of his family, he resolved to abandon the life of a fur trader. Making his way across the Rocky Mountains he came to the Red River colony, where he obtained a grant of several hundred acres of land, on which he settled as a farmer and merchant. He soon became a prominent citizen, and was appointed to the offices of councillor and sheriff of Assiniboia. He soon also took the foremost place in promoting the spiritual interests of the Presbyterian colonists. His successful services on their behalf are thus described:—

“Zealously attached to the church of his fathers, his talents, education and standing in society soon made him the acknowledged leader of the true-hearted but small and friendless band of Scotch Presbyterians who formed the nucleus and heart of the colony. But so strong were opposing influences that it was not till after a struggle of twenty-five long years that he and they had the satisfaction of welcoming a minister of their own beloved church to their secluded homes. And, while too much honour cannot be done to the faithfulness with which our people have held fast their principles in spite of every temptation to abandon them, it is not too much to say that the firm establishment, if not the very existence, of our church here is, under God, chiefly to be ascribed to the zeal, ability and indefatigable perseverance with which Mr. Ross maintained its cause.”

When a church was organised he was elected to the office of ruling elder, and proved a valuable

member of session. After a severe illness of six days, which he bore with Christian patience, he died at his residence on the 23rd October, 1856, in the seventy-fifth year of his age, leaving a widow—the daughter of a great Indian chief, and of truly Christian character—and seven children. One of his daughters became the wife of Mr. Black, the first Presbyterian minister in the Red River Settlement. Mr. Ross wrote the valuable History of the Red River Settlement, to which we are largely indebted for information regarding it. He also wrote Adventures of the First Settlers on the Oregon or Columbia River, The Fur Hunters of the Far West, and An Essay on Agriculture.

The year 1826 is memorable in the history of the North-West as a year of famine and flood. In the beginning of the year it was reported at Red River that the hunters who had gone to the plains were starving, and steps were at once taken to ascertain the truth. It was found that a sudden and fearful snow-storm had driven the buffalo beyond the hunters' reach and killed most of their horses. Famine was now inevitable. The hunters were unable to assist each other. Their families, scattered here and there, suffered from cold and hunger. Some were found in a state of wild delirium, and others frozen to death, their whole bodies masses of solid ice. Some, who were found alive, had devoured their horses, dogs, raw-hides, leather and their very shoes. Energetic efforts were made to relieve the sufferers, but thirty-three lives were lost.

Quickly following this calamity came a desolating flood. The winter had been unusually severe, the snow deep, the cold sometimes 45° below zero, the ice five feet and a half thick. When the spring was far advanced the flow of water from the melting snow became alarming. On the 3rd May the water of the Red River rose nine feet in twenty-four hours; on the 4th it overflowed the banks of the river and reached the dwellings of the settlers, who were forced to abandon their homes

and seek refuge on higher ground. Soon the country presented the appearance of a vast lake, and, "while the frightened inhabitants were collected in groups on any dry spot that remained visible above the waste of waters, their houses, barns, carriages, furniture, fencing, and every description of property, might be seen floating along over the wide-extended plain to be engulfed in Lake Winnipeg. Hardly a house or building of any kind was left standing in the colony. Many of the buildings drifted along whole and entire; and in some were seen dogs, howling dismally, and cats that jumped frantically from side to side of their precarious abodes. The most singular spectacle was a house in flames drifting along in the night, its one half immersed in water and the remainder furiously burning. This accident was caused by the hasty retreat of the occupiers. The water continued rising till the 21st, and extended far over the plains; where cattle used to graze boats were now plying under full sail." The height to which the water rose above the ordinary level was fifteen feet. It subsided gradually, and on the 15th June the settlers were able to return to the desolate sites of their former homes. It was a matter of wonder that only one man lost his life by drowning.*

In consequence of the calamities of 1826 the Swiss emigrants and others, to the number of 243, left the colony for the United States. But the Scotch remained, and at once "resumed work on their cheerless farms, which were then naked and bare as on the first day they came to the country." Their patience and perseverance were rewarded. "Before the year 1830 had passed the colony was completely re-established, and more promising and thriving than ever. In this brief interval of two or three busy years no less than 204 new houses had been built, besides many enclosures made and barns erected on sites far more eligible and secure from any future rise of the water than those which the flood had destroyed."

* Ross, pp. 98-107.

After the calamities of 1826 the Presbyterians renewed their applications for a minister of the Church of Scotland to the representatives of Lord Selkirk and the directors of the Hudson's Bay Company in London. But adverse influences were at work and representations made, which proved too successful. An article, for example, appeared in the *Missionary Register* of 1827 in which it was stated that the Scottish settlers, although the most comfortable in their circumstances of any class in the little community, were distinguished by "an unchristianlike selfishness and narrowness of mind"; and the following are the terms in which a member of the Church Missionary Society wrote to a gentleman in the settlement: "Red River is an English colony, and there are two English missionaries there already; and if the petitioners were not a set of canting hypocrites, they might very well be satisfied with the pious clergyman they have got."

It is not surprising that, in the progress of years, as a new generation arose, Presbyterianism began to decline. Calumniated and misrepresented, neglected by the Church of Scotland, disappointed by the non-arrival of the minister promised by Lord Selkirk, the faithful elder who had been authorised to baptize their children forced to leave them, and with zealous Episcopalian ministers supported by the Hudson's Bay Company and the Church Missionary Society labouring among them, it was natural that many should accept the services of the English clergy, and become nominal adherents of the English Church. So, accordingly, it came to pass.

In illustration of the manner in which Presbyterianism declined for a time in the Red River Settlement, as well as of its general history in early times, we may here transcribe portions of a letter sent by Messrs. Ross, Sutherland, Matheson, Polson, Fraser and Munro, elders in the settlement, to the late Dr. Robert Burns, dated 1st June, 1853:—"When Lord Selkirk sent out his first emigrants to this quarter in 1812, and others

during subsequent years, the first article stipulated by one and all, and guaranteed by his lordship, was that a minister of our own persuasion should accompany us. But a series of cross purposes prevented his lordship from fulfilling his promise, and this failure formed the groundwork of all our troubles and disappointments. At that time, and for many years afterwards, almost every man in the colony was a Presbyterian; and from year to year we tried, again and again, and struggled to the utmost of our power to get a minister of our own Church out. To allay our urgent and pressing applications we were more than once told that our minister would be out by this, that and the other conveyance, and we were in constant expectation of one; but, to our surprise and disappointment, the first minister that came was a missionary of the Church of England, in 1820.

“Years rolled on, more English missionaries came, and the more that did come the more strife was engendered between the parties: the minister finding fault with the people for not falling into his ways, and the people finding fault with the minister for tampering with their conscientious feelings. And although the proselytizing work was unpopular and would not take, yet these men now occupied the field, and every periodical of the day was filled with accounts of their success at Red River. We claimed from Lord Selkirk’s agents and executors a fulfilment of the conditions guaranteed to us as settlers, but all our efforts in that quarter proved fruitless. In this state of things we then petitioned the rulers of the colony—petitioned the Governor of Rupert’s Land; petitioned the Hudson’s Bay Company as head of the colony and country; wrote to our friends at home, to ministers in Scotland: yet all to no purpose.*

* The following incident is related as showing the anxiety of the Red River settlers to obtain a Presbyterian minister. It seems that Lord Selkirk had stipulated to allow them to distil spirits to the extent of thirty gallons for each family. Having learned the art of distillation in Scotland, they brought

“During these anxious struggles, between hope and fear, many of our party got discouraged and sought relief to their minds by emigration. Party after party went to the States, to Canada, to Columbia, in the hope of finding in other countries what had been denied them at Red River, by which means our numbers were thinned, as we shall presently see. During the first ten years of the period stated all the people of the colony, with scarcely an exception, were of one creed—all Presbyterians; for the second ten years we were the majority, but in the course of the third ten years we became the minority; and for the last ten years, from the cause already stated, we have been but a fraction in the scale of numbers; but in the position in which we now stand, before many years revolve round, we shall not only equal, but surpass our former number.”

In 1846 the Red River colonists made application for a minister to the General Assembly of the Free Church of Scotland, whose Colonial Committee made several unsuccessful efforts to send one. The matter was then transferred by the committee to the Synod of the Presbyterian Church of Canada; and, chiefly through the efforts and energy of the late Dr.

still with them to the Red River, but in consequence of the scarcity of grain could make little use of them for several years. When the North-West and Hudson's Bay Companies were united, Governor Simpson endeavoured to persuade the settlers to relinquish the privilege granted by Lord Selkirk, representing that it was likely to be abused, and promising to establish a distillery, to sell to them spirits, and purchase their grain at certain prices. They resolutely declined his proposals, alleging that they had little faith in promises, as so many had already been broken. They particularly referred to the promise of a minister made by Lord Selkirk, which had not been fulfilled. Governor Simpson then declared that if they would agree to his proposals he would secure for them a Presbyterian minister within twelve months. At once they accepted this new proposal, consenting with one voice to give up the privileged manufacture in prospect of obtaining the supply of their spiritual wants. But for long years no Presbyterian minister came, and the settlers felt that they had good reason to resent the breach of promise by the Governor, who, on his future visits to the North-West, is said to have kept at a safe distance from Kildonan.

Robert Burns, the Rev. John Black was sent as the first Presbyterian missionary to the Red River Settlement. On his arrival in 1851, the Presbyterians, to the number of three hundred and upwards, left the English Church in one day, and placed themselves under his ministry. For eleven years he was the only minister of the Presbyterian Church in the settlement. But since 1862 the Rev. James Nisbet and others were sent, not only to the Red River colonists, but also to labour among the Indians and settlers in other places as far west as the Pacific Coast. At present there are in the Province of Manitoba and the districts and territories between the Hudson Bay and the Rocky Mountains not less than fifty-eight ordained ministers, besides thirty-six probationers, students, catechists and teachers, under the supervision of the Presbyterian Church. The number of Presbyterian congregations and mission fields is eighty, and there are two hundred and fifty points at which services are held. A literary and theological college has also been established at Winnipeg for the purpose of training additional Presbyterian ministers and missionaries. West of the Rocky Mountains a goodly number of Presbyterian ministers and missionaries are labouring in the Province of British Columbia, to which the first Presbyterian missionary—the Rev. Robert Jamieson—was designated in '1861, and in which he arrived in 1862.

CONCLUDING SUMMARY.

We have now traced the history of the Presbyterian Church in the Dominion of Canada so far as the year 1834, and have also in various ways presented outlines of leading facts down to the present time. A chronological table will be added, which will contain a comprehensive view of the whole history of the Church. The following summary of the state of the Church in the years 1817, 1834 and 1885 will serve to exhibit the progress it has made within a period of less than three-score years and ten.

In the year 1817 the number of Presbyterians in the Provinces of Prince Edward Island, Cape Breton, Nova Scotia, New Brunswick, and Upper and Lower Canada, might be estimated at about 88,500. The estimated number in these Provinces in 1834 was 192,000. By the census of 1881 the number in the whole Dominion was 676,165. The number in the year 1885 may be estimated at 730,000.

In 1817 the number of Presbyterian ministers in the whole Dominion was about 35; in 1834, 140; in 1881, 725. In the year 1885 the number of ministers, including professors, ordained foreign missionaries, ministers without charge, and retired ministers, is about 840, of whom about 800 are connected with the General Assembly of the Presbyterian Church in Canada, and 40 with other Presbyterian Churches in the Dominion.

Previous to 1817 there was no educational institution in British North America in which students might be trained for the ministry of the Presbyterian Church, and the Pictou Academy, which was opened for this purpose in that year, remained for a long time the only institution of the kind in the country. But at present there are in the Dominion six Presbyterian colleges in which ministers may be trained—one in Halifax, one in Quebec, one in Montreal, one in Kingston, one in Toronto and one in Winnipeg. In these colleges there are 15 theological professors and 144 theological students, besides about an equal number of students in literary classes in preparation for the ministry. There is, moreover, in the Island of Formosa, China, the Oxford Missionary College of the Presbyterian Church in Canada, under the charge of Dr. Mackay, in which are 26 native students.

Neither in 1817 nor in 1834 had the Presbyterian Churches in Canada entered upon the work of foreign missions, but since 1846 it has been commenced and prosecuted with great energy and success. Now, besides a mission to the Indians in

the North-West, missionary operations are carried on in the New Hebrides, in China, in India, in Trinidad and Demerara. The contributions for foreign missions in 1885 amounted to nearly \$40,000.

In 1875 was consummated the union of the great majority of Presbyterians in the Dominion. In the united body, which assumed the name of the Presbyterian Church in Canada, there has been marked progress within the last ten years, as may be seen from the following comparative table:—

	REPORTED IN 1876.	REPORTED IN 1885.
Communicants	88,228	123,444
In Bible classes and Sabbath schools.....	79,204	99,059
Congregational charges	745	873
Ministers in charges	579	714
Number of elders.....	3,412	4,626
Number of sittings in churches	249,953	377,050
Amount paid for stipend	\$442,321 00	\$643,888 00
Churches and manses.....	228,521 00	398,439 00
Other congregational purposes.....	148,669 00	276,321 00
French-Canadian evangelisation	11,811 00	18,265 00
Sabbath schools for missions	10,067 00	16,422 00
Foreign missions	17,833 00	39,729 00
Home missions and supplementing weak con- gregations.....	25,948 00	64,052 00
Colleges	40,418 00	53,069 00
Total contributions for all purposes	982,672 00	1,574,196 00



CHRONOLOGICAL TABLE.

1492-1884.

CHRONOLOGICAL TABLE.

1492. Bahama Islands, America, discovered by Columbus.
1497. Canada discovered by Cabot.
1517. Luther posts his Theses on the door of the Castle Church, Wittenberg, 31st October.
1528. Martyrdom of Patrick Hamilton in St. Andrews. Commencement of Reformation in Scotland.
1534. Papal supremacy abolished and royal supremacy established in England and Ireland.
Jacques Cartier enters Bay of Chaleur and plants a cross at Gaspé.
1546. John Knox commences to preach the Gospel in the Castle of St. Andrews.
1555. Huguenot emigrants arrive at Ganabara, South America.
1557. Second band of Huguenots arrive at Ganabara (Rio Janeiro), accompanied by their ministers, the first Presbyterian ministers in America.
1559. Synod of Huguenots in Paris adopts Confession prepared by Calvin and De Chandieu, exhibiting Presbyterian doctrines and polity.
1560. Popery overthrown and Presbyterianism established in Scotland.
First General Assembly of the Church of Scotland, 20th December; six ministers and thirty-four elders present.
1565. Massacre of Huguenots in Florida by Spaniards under Menendez.
1572. Massacre of St. Bartholomew.
Death of John Knox.
1598. Edict of Nantes granting certain liberties to French Protestants, issued by Henry IV. (assassinated, 1610).
1603. De Monts, a Huguenot, appointed Lieutenant-Governor of Acadia by Henry IV., 8th November.
1604. Arrival of De Monts in Acadia with Huguenots and their ministers.

- 1608. City of Quebec founded by Champlain.
- 1627. Control of New France granted to the Company of "One Hundred Associates," on condition that no Huguenots are permitted to enter the country, and that provision is made for the settlement and support of Roman Catholic priests.
- 1628. Reformed Dutch Congregation organised at New Amsterdam (New York) by Rev. Jonas Michaelius.
- 1629. Quebec surrendered to the English under the Huguenot, Sir David Kirk.
- 1638. Prelacy overthrown in Scotland by the General Assembly.
- 1642. A presbytery organised in Ireland at Carrickfergus, 10th June.
- 1643. Meeting of Westminster Assembly of Divines.
Solemn League and Covenant approved by General Assembly of Church of Scotland.
- 1647. Westminster Confession of Faith approved by General Assembly of Church of Scotland.
- 1649. Charles I. beheaded.
- 1653. Oliver Cromwell made Protector. Died 1659.
- 1660. Charles II. begins to reign. Died 1685.
- 1662. Act of Uniformity. Ejection of sixty-one Presbyterian ministers in Ireland, of four hundred in Scotland, and of two thousand Nonconformist ministers in England.
- 1685. James II. begins to reign; abdicated 1688; dies in exile 1701.
Revocation of Edict of Nantes by Louis XIV.
- 1688. Landing at Torbay of William, Prince of Orange.
Siege of Londonderry.
- 1689. William III. (Prince of Orange) and Queen Mary begin their reign in England.
- 1702. Death of William III.
Accession of Queen Anne.
- 1712. Patronage restored in Scotland.
- 1713. Acadia, including peninsula of Nova Scotia and New Brunswick, ceded by Louis XIV. to Queen Anne of England by Treaty of Utrecht.
- 1714. Death of Queen Anne.
Accession of George I.

- 1717. First meeting of Synod of Philadelphia; thirteen ministers and six elders present.
- 1727. Death of George I.
Accession of George II.
- 1733. Associate Presbytery (Secession Church) organised in Scotland, 6th December.
- 1743. First Presbytery of Reformed Presbyterian Church organised in Scotland.
- 1745. Disruption of Synod of Philadelphia into Synods of Philadelphia (old side) and New York (new side).
- 1747. Disruption of Associate Synod in Scotland into Burgher and Anti-burgher Synods.
Coetus or *conferentie* of Dutch Reformed Church, America, organised in New York, 8th September.
Coetus of German Reformed Church in America organised, 29th September.
- 1749. Halifax, N. S., founded by Hon. Edward Cornwallis.
Protestant Dissenting congregation (afterwards St. Matthew's Church) organised in Halifax.
- 1750. Anti-burgher Presbytery organised in Ireland.
- 1751. Burgher Presbytery organised in Ireland.
- 1755. Expulsion of Acadians from Nova Scotia.
- 1758. Islands of St. John (Prince Edward) and Cape Breton finally taken possession of by Great Britain.
Reunion of Synods of New York and Philadelphia.
- 1759. Capture of Quebec by the British under General Wolfe.
Rev. George Henry, first Presbyterian minister of Quebec, said to have been present at siege as chaplain (unattached).
- 1760. Death of George II.
Accession of George III.
- 1761. Relief Presbytery organised in Scotland.
- 1763. Treaty of Paris; cession to Great Britain of Canada by France and of Florida by Spain.
First Presbytery of Reformed Presbyterian Church in Ireland.
- 1765. Rev. James Lyon, Presbyterian missionary, in Nova Scotia.
- 1766. Arrival of Rev. James Murdoch, first settled Presbyterian minister in Nova Scotia. Died 1799.

1770. Ordination of Mr. Romcas Bruin Comingoe as minister of Dutch Reformed Church, Lunenburg, by a specially constituted presbytery in Halifax. This was the first ordination of a Presbyterian minister in the Dominion.
Arrival of Rev. Daniel Cock in Nova Scotia.
1771. Arrival of Rev. David Smith in Nova Scotia.
1776. American Independence declared; end of Revolutionary War, 1783.
1786. Presbytery of Truro (Burgher) organised, 2nd August.
Rev. John Bethune commences his ministry in Montreal.
Arrival of Rev. James (afterwards Dr.) MacGregor in Nova Scotia.
1787. Rev. John Bethune removes to Glengarry, the first Presbyterian minister in Canada West. Died 1815.
Synod of New York and Philadelphia organised as General Assembly of the Presbyterian Church in the United States of America.
1790. Population of Province of Quebec, 161,311.
1791. Division of Province of Quebec into Upper and Lower Canada.
Provision made for support of a Protestant clergy in Canada by an allotment of lands known as Clergy Reserves.
1793. St. Gabriel Street Church, Montreal, opened for public worship.
Organisation of a Presbytery of Montreal.
Arrival of Rev. Jabez Collver in Upper Canada. Died 1818.
Dr. Jacob Mountain appointed first Protestant Bishop of Quebec.
Slavery abolished in Upper Canada (abolished in Lower Canada, 1803).
1795. Organisation of Presbytery of Pictou (Anti-burgher).
1798. Rev. Robert McDowall, missionary from Dutch Reformed Church, U. S., arrives in Upper Canada.
1800. Name of Island of St. John changed to Prince Edward Island, in honour of the Duke of Kent.
1801. Rev. Daniel W. Eastman commences his labours in Niagara District (ordained 1802, died 1865).

1802. Royal Charter of King's College, Windsor, granted. By its statutes none but members of Church of England admitted.
1803. Eight hundred Scottish emigrants settled in Prince Edward Island by the Earl of Selkirk.
Meeting of Presbytery of Montreal for ordination of Rev. James Somerville.
1806. A Dutch Reformed congregation organised in Elizabethtown (Brockville).
1810. St. Andrew's Church, Quebec, opened for public worship. A Dutch Reformed congregation organised at York (Toronto) by Rev. John Beattie.
1811. Rev. William Smart commences his ministry in Elizabethtown.
Population of Upper Canada, 77,000.
Lord Selkirk sends emigrants to form a settlement in North-West Territories.
1812. Arrival of Selkirk emigrants at Red River.
War declared against England by President of United States, 8th June. (Treaty of peace, Dec. 24, 1814.)
1816. Massacre of Governor Semple and party at Red River Settlement.
1817. Union of Burgher and Anti-burgher Presbyteries in Nova Scotia. Organisation of Synod of Nova Scotia.
Opening of Pictou Academy.
Lord Selkirk at Red River—grants site for Presbyterian church and school.
1818. Organisation of Presbytery of the Canadas in Montreal. Union of Burgher and Anti-burgher Synods in Ireland.
1820. Union of Burgher and Anti-burgher Synods in Scotland. Presbytery of St. Andrews, New Brunswick, organised in connection with Synod of Nova Scotia.
Death of George III.
Accession of George IV.
1821. Presbytery of Prince Edward Island organised in connection with the Synod of Nova Scotia.
1822. First Presbyterian Church in Toronto built.
1823. American Presbyterian Church, Montreal, formally organised.

1823. Dr. Strachan petitions Imperial Parliament in favour of exclusive claims of Church of England to Clergy Reserves. His first ecclesiastical chart.
Upper Canada Assembly passes resolutions adverse to exclusive claims of Church of England.
Tithes abolished in Upper Canada.
1824. First theological graduates of Pictou Academy licensed.
1825. Organisation of Glasgow Colonial Society.
1826. University of McGill College established.
1827. Government Grant of £750 per annum made to ministers of Church of Scotland in Upper Canada.
Population of Nova Scotia (not including Cape Breton), 123,630, of whom 37,647 were Presbyterians.
Publication of Dr. Strachan's celebrated letter to Mr. Horton on Clergy Reserves, and of second ecclesiastical chart.
1828. Action of Legislative Assembly of Upper Canada in opposition to Dr. Strachan's letter and chart, and also to the sectarian character of King's College Charter.
Pastoral address of clergy of Church of Scotland in Canada with reference to Clergy Reserves.
1830. Death of George IV.
Accession of William IV.
Reformed Presbyterian congregation organised at Ramsay, Upper Canada, by Dr. Milligan, of Vermont.
1831. Synod of Presbyterian Church of Canada in connection with the Church of Scotland organised, 8th June.
United Presbytery organised as the United Synod of Upper Canada, 17th June.
1832. Presbytery of the Reformed Presbyterian Church of New Brunswick and Nova Scotia organised, 25th April.
1833. Organisation of Presbytery of New Brunswick in connection with the Church of Scotland, 30th January.
Organisation of Synod of Nova Scotia in connection with the Church of Scotland, 30th August.
Organisation, in the month of May, of the Niagara Presbytery by ministers of the American Presbyterian Church.
Congregation of the Reformed Presbyterian Church reorganised at Ramsay, Upper Canada, by Rev. James

1833. McLachlan, a missionary from the Reformed Presbyterian Church, Scotland.
1834. Veto Act passed by the General Assembly of the Church of Scotland designed to counteract the evils of patronage.
Organisation of the Missionary Presbytery of the Canadas in connection with the United Secession Church of Scotland, 25th September.
1835. Presbytery of New Brunswick organised as a synod, with the two Presbyteries of St. John and Miramichi.
1836. Sir John Colborne, Governor of Upper Canada, creates and endows forty-four rectories, with an average of 386 acres each, for the Church of England, 15th January.
Organisation of the Presbytery of Stamford in connection with the Associate Reformed Church of the United States.
1837. Death of William IV.
Accession of Queen Victoria, 20th June.
Rebellion in Canada.
1838. Dr. Thomas McCulloch becomes Principal of Dalhousie College, Halifax.
Disruption of the General Assembly of Presbyterian Church in the United States. (The Assemblies of the two parties generally known as the Old and New School Assemblies reunited 1870.)
1839. Dr. Strachan appointed Bishop of Toronto. Died 1867.
1840. Union between United Synod of Upper Canada, with sixteen ministers on its roll, and Synod in connection with Church of Scotland, with sixty ministers on its roll.
Amalgamation of Glasgow Colonial Society with Colonial Committee of Church of Scotland.
Clergy Reserves divided, Churches of England and Scotland obtaining the largest share.
1841. Union between Upper and Lower Canada.
Royal Charter establishing Queen's College, Kingston, granted, 10th October.
1842. Divinity School in connection with Church of England opened in Cobourg, 10th January.
Queen's College opened, 10th March.
Victoria College, Cobourg, opened, 21st June.

1842. Rev. D. A. Fraser removes to Newfoundland, the first Presbyterian minister settled in that island.
1843. Disruption of Church of Scotland.
Organisation of "Free Protestant Church of Scotland."
King's College, Toronto, opened, 8th June.
Missionary Synod of the Canadas organised as "The Missionary Synod of Canada in connection with the United Associate Secession Church in Scotland."
1844. Disruption of Presbyterian Church of Canada in connection with the Church of Scotland.
Organisation of the Synod of the Presbyterian Church of Canada, usually called the Free Church. Sixty-eight ministers remain in the Church of Scotland Synod; twenty-three ministers join the Free Church Synod.
College opened in Toronto in connection with the Presbyterian Church of Canada. (Received name of Knox College in 1846.)
Disruption of Synod of Nova Scotia in connection with the Church of Scotland.
Organisation of the Free Church of Nova Scotia.
Theological Institute of the Missionary Synod of the United Secession Church in Canada opened in London. Rev. William Proudfoot appointed professor of divinity.
1845. Disruption of Synod of New Brunswick in connection with Church of Scotland.
Organisation of Synod of New Brunswick adhering to the Standards of the Westminster Confession.
1846. Rev. John Geddie appointed its first missionary to the South Sea Islands by Synod of Nova Scotia.
1847. Union between United Associate Secession Synod and the Relief Synod in Scotland. The united body assumes the name of "The Synod of the United Presbyterian Church."
The Missionary Synod of Canada assumes the name of the Synod of the United Presbyterian Church in Canada in connection with the United Presbyterian Church in Scotland, 15th July.
1848. West River Seminary, Pictou, opened by Professor James

1848. Ross, of Synod of Nova Scotia; twelve students in attendance.

Free Church College, Halifax, opened by Professors King and McKenzie; fifteen students in attendance, three of them in theology.

Rev. John Geddie arrives in Aneiteum.

Total population of Prince Edward Island according to census, 62,678—

Roman Catholics 27,147

Presbyterians 20,402

Church of England 6,530

Methodists 4,934

Baptists 2,900

Total 61,913

1851. Total population of Upper Canada according to census, 952,004—

Church of England 223,190

Methodists 213,365

Presbyterians (Church of Scotland) 59,102

Other Presbyterians 145,046

204,148

Roman Catholics 167,695

Baptists 45,353

Total 853,751

Total population of Lower Canada according to census, 890,261—

Roman Catholics 746,854

Church of England 44,682

Presbyterians (Church of Scotland) 4,047

Other Presbyterians 29,423

33,470

Methodists 21,199

Baptists 4,493

Total 850,698

1851. Total population of Nova Scotia according to census,
276,854—

Presbyterians (Church of Scot-	
land)	18,868
Other Presbyterians	54,056
	———— 72,924
Roman Catholics	69,131
Baptists	42,643
Church of England	36,115
Methodists	23,593
Total	244,406

Total population of New Brunswick according to census,
193,800.

The Rev. John Black, the first Presbyterian missionary
in the North-West, arrives in the Red River Settle-
ment; sent by the Presbyterian Church of Canada.

1853. An Act is passed by the British Parliament authorising
the Canadian Legislature “to vary or repeal all or any
of the existing provisions of the Reserves’ Fund, and to
apply the proceeds to any purpose they may see fit:
provided, that it shall not be lawful for the said Legis-
lature to amend, suspend or reduce any of the annual
stipends or allowances which have already been given
to the clergy of the Churches of England and Scotland,
or to any other religious bodies or denominations of
Christians in Canada (and to which the faith of the
Crown is pledged), during the natural lives or incum-
bencies of the parties now receiving the same.”

1854. Secularisation of the Clergy Reserves. By an Act of the
Canadian Legislature the Clergy Reserves are handed
over for secular purposes to the municipal corporations,
provision being made to satisfy the claims of the exist-
ing incumbents, whose annual stipends or allowances
the Governor-in-Council is empowered to commute
according to the following clause:—“Be it therefore
enacted, that the Governor-in-Council may, whenever
he may deem it expedient, with the consent of the
parties or bodies severally interested, commute with

1854. the said parties such annual stipends or allowances thereof, to be calculated at the rate of 6 per cent. per annum upon the probable life of each individual, and, in case of the bodies specified (namely, the Churches of England and Scotland, and others to whom the faith of the Crown is pledged), at the actual value of the said allowances received at the time of commutation, to be calculated at the rate aforesaid."

In commutation of their claims the following sums were granted to the different churches:—

Church of England, Upper and Lower Canada.....	\$1,103,405 03½
Church of Scotland, Upper and Lower Canada.....	509,793 00
United Synod of Upper Canada.	8,962 20
Roman Catholics in Upper Can- ada.....	83,731 00
Wesleyan Methodists in Upper Canada	39,074 17

Total commutation fund..\$1,744,965 40½

The funds received by the clergy of the Churches of England and Scotland were afterwards vested for their own benefit and that of their successors, and thus became in each of these churches the foundation of a permanent endowment.

1858. Act passed to incorporate Knox College, Toronto.
 1859. Death of Dr. John Bayne.
 1860. Union of Synod of Nova Scotia and Synod of Free Church of Nova Scotia. At this time the Synod of Nova Scotia had forty ministers on its roll, besides five missionaries in foreign lands; the Free Church Synod had thirty-six ministers on its roll. The united body assumed the name of the Synod of the Presbyterian Church of the Lower Provinces of British North America.

BASIS OF UNION.

PREAMBLE.—The Synod of the Presbyterian Church of Nova Scotia and the Synod of the Free Church of

1860. Nova Scotia, recognising each other as churches of Christ, deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis:—

ARTICLES.—I. That whatever designation may be adopted by the United Church it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister churches whose soundness in the faith and whose ecclesiastical polity accord with the sentiments of the united body.

II. That the great object of union shall be the advancement of the Redeemer's glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal and practical godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian and other heresies, as these have been exhibited in past ages or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the united body of a duly qualified ministry for an efficient dispensation of Gospel ordinances within our bounds, and for the enlargement and permanence of the Church and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of church courts.

III. That the Standards of the United Church shall be the Westminster Confession of Faith, with the Catechisms, Larger and Shorter; the following explanations being subjoined in reference to the statement of the Confession regarding the power of the civil magistrate, *circa sacra*, as limited by the Act of the General Assembly of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia:

1. That the united body disclaim as unscriptural all right on the part of the civil magistrate to regulate or review the procedure of the courts of Christ's Church,

1860. maintaining that the Church is a free institution under law to Jesus, and to be held entirely by His authority, and furnished by Him with ample power to meet, deliberate and consult in His name whenever and as often as the rights or interests or government of His house may require.

2. That, while recognising magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associate Presbytery, that "it is peculiarly incumbent on every civil state, wherein Christianity is introduced, to study and bring to pass that civil government among them, even in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion," a principle clearly founded on the supremacy of the Lord Jesus Christ over the Church and over the nations, the united body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword as alike contrary to the law of Christ, the spirit of the Gospel, the rights of conscience and the liberties of man.

3. Finally, while recognising the responsibilities of the civil magistrate to God, and praying for the time when kings shall be nursing fathers and their queens nursing mothers to the Church, the synod finds that the question as to the mode in which the civil magistrate may discharge his responsibilities is one on which, in their circumstances, they are not called upon to come to any deliverance.

1861. Total population of Nova Scotia according to the census was 330,857—

Presbyterians of the Church of	
Scotland	19,063
Presbyterian Church of the	
Lower Provinces	69,456
Reformed Presbyterian Church	236
	——— 88,755
Roman Catholics	86,281
Baptists	62,040

1861.	Church of England	47,744
	Methodists	34,167

Total 318,987

Total population of New Brunswick this year, 252,047—

Roman Catholics	85,238
Baptists	57,730
Church of England	42,776
Presbyterians.....	30,632
Methodists	25,637

Total 242,013

Total population of Prince Edward Island, 80,857—

Roman Catholics	35,852
Presbyterians.....	25,862
Methodists	7,865
Church of England	6,785
Baptists.....	3,450

Total 79,814

Total population of Lower Canada, 1,111,566—

Roman Catholics	943,253
Church of England	63,487
Presbyterians.....	43,735
Methodists	30,844
Baptists	7,751

Total 1,089,070

Total population of Upper Canada, 1,396,091—

Methodists	350,373
Church of England.....	311,559
Presbyterians (Church of Scotland)	108,963
(Free) Presbyterian Church.	143,033
Other Presbyterians.....	51,378
	303,374
Roman Catholics	258,151
Baptists	61,559

Total 1,285,016

1861. Morrin College, Quebec, incorporated; under control of the Presbyterian Church in connection with Church of Scotland.

Union between Synod of the (Free) Presbyterian Church of Canada and the Synod of the United Presbyterian Church in Canada, consummated 6th June, in Montreal. The Free Church Synod has at this time on its roll one hundred and fifty-eight ministers, besides five without charge, and the United Presbyterian Synod sixty-eight ministers and two without charge. The united body assumes the name of the Canada Presbyterian Church.

BASIS OF UNION.

PREAMBLE.—The Presbyterian Church of Canada and the United Presbyterian Church of Canada, believing that it would be for the glory of God and for the advancement of the cause of Christ in the land that they should be united and form one Church, do hereby agree to unite on the following basis, to be subscribed by the moderators of the respective synods in their name and behalf; declaring, at the same time, that no inference from the fourth article of said basis is held to be legitimate which asserts that the civil magistrate has the right to prescribe the faith of the Church or to interfere with the freedom of her ecclesiastical action; further, that unanimity of sentiment is not required in regard to the practical application of the principle embodied in the said fourth article, and that whatever differences of sentiment may arise on these subjects all action in reference thereto shall be regulated by, and be subject to, the recognised principles of Presbyterian order.

I. OF HOLY SCRIPTURE.—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

II. OF THE SUBORDINATE STANDARDS.—That the Westminster Confession of Faith, with the Larger and

1861. Shorter Catechisms, are received by this Church as her Subordinate Standards. But whereas certain sections of the said Confession of Faith, which treat of the power of the civil magistrate, have been objected to as teaching principles adverse both to the right of private judgment in religious matters and to the prerogative which Christ has vested in His Church, it is to be understood:

1. That no interpretation or reception of these sections is held by this Church which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State.

2. That no interpretation or reception of these sections is required by this Church which would accord to the State any authority to violate the liberty of conscience and right of private judgment which are asserted in chap. xx., sec. 2, of the Confession; and in accordance with the statements of which this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance: provided that no one is to be allowed, under the pretext of following the dictates of conscience, to interfere with the peace and good order of society.

3. That no interpretation or reception of these sections is required by this Church which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in chap. xxx. of the Confession.

III. OF THE HEADSHIP OF CHRIST OVER THE CHURCH.
—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any such engagements with any party as would be prejudicial thereto.

1861.

IV. OF THE HEADSHIP OF CHRIST OVER THE NATIONS AND THE DUTY OF THE CIVIL MAGISTRATE.—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His Word; and particularly that the civil magistrate (including under that term all who are in any way concerned in the legislative or administrative action of the State) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

V. OF CHURCH GOVERNMENT.—That the system of polity established in the Westminster Form of Presbyterian Church Government, in so far as it declares a plurality of elders for each congregation, the official equality of presbyters, without any officers in the Church superior to the said presbyters, and the unity of the Church, in a due subordination of a smaller part to a larger, and a larger to the whole, is the Government of this Church, and is, in the features of it herein set forth, believed by this Church to be founded on, and agreeable to, the worship of God.

VI. OF WORSHIP.—That the ordinances of worship shall be administered in this Church, as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.

1862. Rev. James Nisbet sent as a missionary to the Red River Settlement.

Rev. G. N. Gordon and his wife, after five years' missionary labour in Erromanga, murdered by natives, 20th May.

1864. Rev. James D. Gordon takes the place of his martyred brother as a missionary in Erromanga.

1866. Rev. James Nisbet appointed missionary to Cree Indians on the Saskatchewan River.

Synod of New Brunswick (Free Church) united with Synod of the Lower Provinces. The ministers of the Synod of New Brunswick at this time number eighteen;

1866. in the united body there are one hundred and ten settled ministers.

1867. Confederation of the Provinces of Upper and Lower Canada, Nova Scotia and New Brunswick: Upper and Lower Canada receive the names of Ontario and Quebec; the confederated Provinces receive the name of the Dominion of Canada. Confederation consummated 1st July.

Montreal Presbyterian College opened on first Wednesday of October; ten theological students in attendance.

1868. Missionary labours commenced in Trinidad, for the benefit of coolies of India residing in the West Indies, by the Rev. J. Morton, of the Synod of the Lower Provinces.

The ministers of the Church of Scotland in Nova Scotia, New Brunswick and Prince Edward Island unite in organising a synod, which assumes the name of the Synod of the Maritime Provinces of British North America in connection with the Church of Scotland, 1st July. The roll of this synod contained in 1869 the names of thirty-seven ministers and ordained missionaries.

1869. The Rev. John Goodwill designated by the Synod of the Maritime Provinces as a missionary to the New Hebrides.

Organisation of Presbytery of Manitoba; four ministers on the roll.

Death of Dr. Robert Burns, of Toronto, 19th August.

1870. First General Assembly of the Canada Presbyterian Church, June 7-16.

North-West Territories united to the Dominion of Canada.

1871. Rev. George Leslie Mackay sent by the Canada Presbyterian Church as a missionary to China.

Presbyterian College of Manitoba opened at Kildonan.

According to the census of this year there were in the Provinces of Ontario, Quebec, Nova Scotia and Prince Edward Island—

Roman Catholics.....	1,532,794
Presbyterians	574,277
Methodists	560,457

1871.	Church of England.....	501,269
	Baptists	243,714

Total3,412,511

Total population of Prince Edward Island according to census, 94,021—

Roman Catholics	40,442
Presbyterians.....	29,579
Methodists	11,070
Church of England	7,220
Baptists	4,371

Total 92,682

Total population of Nova Scotia according to census, 387,800—

Presbyterians.....	103,539
Roman Catholics	102,001
Baptists	73,430
Church of England	55,124
Methodists	40,871

Total 374,965

Total population of New Brunswick according to census, 285,594—

Roman Catholics	96,016
Baptists	70,597
Church of England	45,481
Presbyterians.....	38,852
Methodists	23,856

Total 274,802

Total population of Quebec according to census, 1,191,516—

Roman Catholics.....	1,019,850
Church of England.....	62,449
Presbyterians	46,165
Methodists	34,100
Baptists	8,686

Total1,171,250

1871. Total population of Province of Ontario according to census, 1,620,851—

Methodists	462,264
Presbyterians	356,442
Church of England.....	330,995
Roman Catholics.....	274,162
Baptists.....	86,630

Total 1,510,493

Presbyterian college opened at Kildonan, Manitoba; Rev. George Bryce appointed professor.

1872. Rev. James D. Gordon, missionary in Erromanga, murdered by a native.

The Rev. H. A. Robertson takes the place of the martyred Gordons as a missionary in Erromanga.

Death of Dr. John Geddie, missionary in the New Hebrides, 14th December.

1873. Prince Edward Island united to the Dominion of Canada.

1874. Manitoba College transferred from Kildonan to Winnipeg. (Incorporated in 1875.)

The following is the estimated number of the ministers, elders, communicants and adherents of the Presbyterian Churches in Canada which contemplate union:—

	MIN- ISTERS.	ELDERS	COMMUNI- CANTS.	AD- HERENTS.
Presbyterian Church of the Lower Provinces of British North America	124	832	18,082	138,000
Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland...	31	228	4,622	37,000
Presbyterian Church of Canada in connection with the Church of Scotland (including ministers without charge)	149	609	17,247	81,000
Canada Presbyterian Church (including ministers without charge)	358	1,987	50,702	344,000
Total.....	662	3,656	90,653	600,000

1875. Union, on 15th June, of the Synod of the Presbyterian Church of the Lower Provinces, the Synod of the Maritime Provinces of British North America, the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and of the Canada Presbyterian Church. The united body assumes the name of the General Assembly of the Presbyterian Church in Canada. On the roll of the Assembly were placed the names of six hundred and fifty-six ordained ministers, missionaries and professors. Of those whose names were placed on the roll several ministers in the eastern and western Provinces did not enter into the union. At the consummation of the union, which was effected in Montreal, there were present of the Synod of the Lower Provinces ninety-seven ministers and twenty-eight elders; of the Synod of the Maritime Provinces, twelve ministers and seven elders; of the Synod of Canada in connection with the Church of Scotland, seventy-five ministers and forty-four elders; and of the Canada Presbyterian Synod, two hundred and seventeen ministers and eighty elders.

The following is the

BASIS OF UNION.

PREAMBLE.—The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, holding the same doctrine, government and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should unite and thus form one Presbyterian Church in the Dominion, to be called the “Presbyterian Church in Canada,” independent of all other Churches in its jurisdiction, and under authority to Christ alone, the Head of His Church, and Head over all things to the Church, agree to unite on the following basis, to be subscribed by the moderators of the respective Churches in their name and in their behalf:—

1875. ARTICLES.—I. The Scriptures of the Old and New Testaments, being the Word of God, are the only infal-
lible rule of faith and manners.

II. The Westminster Confession of Faith shall form the subordinate standard of this Church; the Larger and Shorter Catechisms shall be adopted by the Church and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession and Catechisms, regarding the power and duty of the civil magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

III. The government and worship of the Church shall be in accordance with the recognised principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government" and in the "Directory for the Public Worship of God."

French evangelisation scheme adopted by the General Assembly of the Presbyterian Church in Canada.

1877. First General Presbyterian Council at Edinburgh, 3rd July.

1879. Death of Dr. Willis, Principal *emeritus* of Knox College.

1880. Second meeting of General Council of Presbyterian Churches at Philadelphia.

1881. Total population of Prince Edward Island according to census, 1881—

Roman Catholics.....	47,115
Presbyterians, Church of Scot-	
land	4,004
Presbyterian Church in Canada..	29,304
Other Presbyterians.....	527
	———— 33,835
Methodists	13,485
Church of England	7,192
Baptists	6,236
	————
Total.....	107,863

1881. Total population of Nova Scotia according to census,
440,572—

Roman Catholics	117,487
Presbyterians, Church of Scot- land	15,567
Presbyterian Church in Canada..	94,760
Other Presbyterians	2,161
	<hr/> 112,488
Baptists	83,761
Church of England	60,255
Methodists	50,811
	<hr/>
Total.....	424,802

Total population of New Brunswick according to census,
321,233—

Roman Catholics	109,091
Baptists	81,092
Church of England	46,768
Presbyterians, Church of Scot- land	1,626
Presbyterian Church in Canada..	39,102
Other Presbyterians.....	2,160
	<hr/> 42,888
Methodists	34,514
	<hr/>
Total.....	314,353

Total population of Province of Quebec according to cen-
sus, 1,359,027—

Roman Catholics.....	1,170,718
Church of England.....	68,797
Presbyterians, Church of Scot- land	3,246
Presbyterian Church in Canada..	45,651
Other Presbyterians	1,390
	<hr/> 50,287
Methodists	39,221
Baptists	8,853
	<hr/>
Total	1,337,876

1881. Total population of Province of Ontario according to census, 1,923,228—

Methodists	590,503
Presbyterians, Church of Scotland.....	7,964
Presbyterian Church in Canada	402,572
Other Presbyterians	7,213
	<hr/> 417,749
Church of England.....	366,539
Roman Catholics.....	320,839
Baptists	106,680
	<hr/>
Total	1,802,310

Total population of Province of Manitoba according to census, 65,954—

Church of England.....	14,297
Presbyterians, Church of Scotland	63
Presbyterian Church in Canada..	13,928
Other Presbyterians.....	301
	<hr/> 14,292
Roman Catholics.....	12,246
Methodists	9,470
Baptists.....	9,449
	<hr/>
Total	59,754

Total population of British Columbia according to census, 49,459—

Roman Catholics.....	10,043
Church of England.....	7,804
Presbyterians, Church of Scotland.	330
Presbyterian Church in Canada..	3,488
Other Presbyterians	277
	<hr/> 4,095
Methodists	3,516
Baptists.....	434
	<hr/>
Total	25,892

1881. Total population of the Territories according to census,
56,446—

Roman Catholics.....	4,443
Church of England.....	3,166
Presbyterians, Church of Scotland..	34
Presbyterian Church in Canada....	475
Other Presbyterians.....	22
	— 531
Methodists	461
Baptists.....	20

Total 8,621

1884. Third General Council of the Presbyterian Church held at
Belfast, Ireland, June 24–July 3.

Statistical returns made to the Council:—*

—	Presbyter- ies.	Synods.	Ministers on Roll.	Elders.	Licenti- ates.	Communi- cants.
European Con- tinent.....	275	40	5,242	22,736	333	2,352,421
United King- dom.....	277	44	4,751	32,430	734	2,999,038
United States..	556	92	10,110	44,545	894	1,231,377
British Coloni- al Churches.	100	10	1,148	1,421	83	167,624
Totals.....	1,208	186	21,251	101,130	2,044	6,750,460

* These returns are incomplete, and therefore inadequately represent the ministers, members, etc., of the Presbyterian Churches. For example, no elders of the Presbyterian Churches in the Dominion of Canada, who number about 5,000, are included in the returns of elders of the British Colonial Churches, who are represented as numbering altogether only 1,421.





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BOOKS, ETC., CONSULTED BY THE AUTHOR IN THE
PREPARATION OF THIS HISTORY.

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INDICES.

BIOGRAPHICAL INDEX,

BEING AN INDEX TO NOTICES IN THIS VOLUME OF THE PRESBY-
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(Other names will be found in the General Index.)

Abbreviations used: Scot., Scotland; Ire., Ireland; Eng., England; N. S., Nova Scotia; N. B., New Brunswick; C. B., Cape Breton; Ont., Ontario; Que., Quebec; Newf., Newfoundland; P. E. I., Prince Edward Island; Ger., Germany; a (before date), about.

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